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The Week

THE Peace Conference apparently ends in a final series of compromises. As the Chinese have been sacrificed to Japan, so Belgium is to be propitiated by most-favored-nation treatment in the matter of indemnities, upon which she insisted under threat of withdrawing from the Conference. Then the Italians seem to have been lured back by what appears to be a typically Wilsonian compromise. Fiume, if press reports are correct, is to be autonomous for two or three years and then go to the Italians, another port being perhaps built on the Dalmatian coast for the Jugoslavs. Thus does Mr. Wilson turn another complete somersault, for only a few days ago (April 29) he wrote that "there would be no justification, in my judgment, in including Fiume, or any other part of the coast line to the south of Fiume, within the boundaries of the Italian Kingdom." Now, it seems, these words should read: "No justification, in my judgment, *for a period of two years,* in including Fiume within the boundaries of the Italian Kingdom." By the time this issue of the *Nation* is printed, the Peace Conference will be practically over and the treaty—which the Germans will now probably sign—will be spread before the world. Whether the good in the treaty outweighs the evil remains to be seen, but history must record that a more despotically undemocratic treaty was never written and that the Conference ends with the delegates, more than ever pitiful puppets, meekly assenting while the Big Three throw all principles and "peace points" to the winds in a mad scramble to end up the business somehow and get the thing over with. A treaty has been achieved, but the gods must none the less weep when they consider how the opportunity really to reorganize the world on a sound, humane, generous, democratic, and Christian basis has been flung away.

THE honest pleasure with which liberals everywhere greeted the stand of President Wilson in the matter of Fiume must be tempered by more than one consideration. It is only too easy, as Mr. Wilson himself has remarked in another connection, to become so engrossed by the side-shows that one misses the circus. The diplomatic skirmish over Fiume raised much noise and dust—enough, it would seem, to blind the people of the world to the fact that a whole battle was being lost on another front. Fiume, specifically granted to Croatia by the terms of the Treaty of London, will now, following the discovery of a new "formula" of compromise to satisfy Italian aspirations, be reserved to the Jugoslavs under a temporary arrangement. So much for President Wilson's courageous skirmish. Meanwhile the remainder of the secret Treaty of London, quite intact, quite as cynically unjust as it ever was, quite as opposed to the principles for which four million men were sent to die, apparently takes its place as another accomplished fact. England and France are pledged to the support of the Treaty and have never indicated any intention of repudiating it. Perhaps it is well for the Peace Conference and the President that the skirmish of Fiume so successfully drew attention from these other unpleasant incidentals. With China despoiled and the Saar Valley torn from Germany, with the Allied armies crushing the life out of the new Hungarian republic, the less the attention of Mr. Wilson's "plain people everywhere" is focused upon the ruins of the Fourteen Points and the triumph of the old diplomacy, the better for the future of cautious and official liberalism.

IN few instances has the old diplomacy triumphed so easily and so thoroughly as in the decision regarding Japanese demands in China. Here was no pretence that Japan had racial claims to the province of Shantung, no suggestion that Kiaochow or Tsingtao desired annexation to Japan. The case rested upon the simplest ethics in the world, the ethics of "having 's keepings." Japan, with admirable freedom from cant, demanded the former German concessions in Kiaochow on the basis of private promises extorted from China, and a manifest ability to hold on to what it wanted in any case. The situation was so plain and undisputed that it left the Allies quite unable to fling around their acceptance of the Japanese demands any of the rosy-hued mists of words in which most of the transactions of the Peace Conference have been draped. The Council of Three simply, as the Reuter correspondent phrased it, "arrived at the conclusion that the Japanese demands must be satisfied." Lest the League of Nations be still-born and a dangerous anti-Entente alliance spring into being, another "principle" was abandoned. The promised physical return of Kiaochow to China can hardly be considered a triumph for democratic diplomacy. Japan had previously agreed to return the territory, and, according to Baron Makino, "there is no example in history of Japan breaking her word." So Japan has entered into the complete possession "without reservation" of all former German concessions in Kiaochow, undertaking in the fulness of time voluntarily to restore sovereignty in the Shantung peninsula to China, retaining there mere "economic privileges"; and the situation in the Far East is only a little more complicated and inequitable than it was before the Council of Three took up the matter.

THE Japanese delegates appear to have sold their country's birthright of equality for the gratification of imperialistic and commercial ambitions. It is a matter for doubt whether a port on the peninsula of Shantung and a tighter economic strangle-hold on China will as truly satisfy the aspirations of the common people of Japan as would a public recognition from the world of their equal place among its peoples. The time has passed in Japan when the will of the people can be either ignored or identified with the will of their rulers. The rice riots last summer were more than a protest against high prices and scanty fare. They indicated, as all Japanese observers have admitted, a deep distrust of the economic and political rulers of the country. No Ministry would have resigned in deference to a mere spasmodic protest against the cost of living. The rice riots were a manifestation of deep-seated political and social unrest. The present Ministry, all but two of them commoners, have secured the passage of an electoral reform

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bill almost doubling the number of voters in Japan. The campaign preceding the passage of the bill was notable for the active propaganda carried on by the advocates of more radical measures for the enfranchisement of students, and for universal suffrage without property qualifications. Intellectuals and working men joined in the fight, and even woman suffrage had its open supporters. The moderate Government measure was plainly a concession to a growing democratic opinion that must be recognized and clearly distinguished from the hard imperialism of the ruling groups in Japan.

AS the crisis of the Peace Conference approaches, the veil that hitherto has covered the face of our Russian policy seems to be lifting. A change of tone is noticeable in the Russian propaganda in our newspapers. There is less talk of idealism and more of practical common sense, less of argument and explanation and more of flat decision. Every day the statement that Kolchak is to be recognized by America and the Allies appears in some imposing form. The State Department recently issued a warning to American commercial interests against entering into trade arrangements with Soviet Russia, stating that such arrangements could not hope to receive the protection of the American Government. The War Department has announced that 8,000 men will be recruited immediately for service in Siberia. Most important of all, however, was the frank admission of Mr. Lloyd George in the House of Commons two weeks ago, in which, after referring specifically to "Kolchak, Denikine, and Kharkov," he stated that "they raised armies at our instigation and largely at our expense," and went on to say, "we are not sending troops, we are supplying munitions." This, of course, is the primary question; the diplomatic recognition of the Kolchak régime is a relatively unimportant matter. It would be merely official acknowledgment of an actual condition that had existed for some time. It would perhaps be a more honest proceeding for America and the Allies to recognize the Siberian Government and have it over with; but recognition of Kolchak would wake up a good many sleeping dogs, while under the present arrangement Kolchak is getting all that he needs, and the reign of "law and order" is being forwarded in a most satisfactory manner.

WHAT is the actual status of the reported Franco-American alliance which we have been hearing about for the last few weeks in the newspapers? The first news of it came with a hint of authoritative information. A little later President Wilson, through Secretary Tumulty in Washington, officially denied that he had entered into any agreement with the French Government. But after four months of the Peace Conference, men have grown cynical concerning official statements, and have begun to pay attention to facts and events. The French had a plan, said to have been sponsored by Marshal Foch, for permanently garrisoning the Rhine. This plan they have been willing to modify. Something has evidently quieted their fears as to the future security of France. And on the second of May we had a press dispatch from Paris stating that "coincident with publishing the peace treaty on Tuesday it is believed that Premier Clemenceau will announce the terms of the Franco-American understanding," and continuing as follows: "It is officially declared that this agreement already is reduced to text and that it insures American troops for France in the event of German attack." Is this the familiar method of propaganda in advance of the event, or is there actually some fire behind the smoke? The President, of course, has constitutionally no power to enter into such an agreement with a foreign Government. At the same time, he actually has power to do almost anything which conforms to public opinion; but we do not believe that an alliance such as has been suggested conforms in any measure to public opinion. If Premier Clemenceau has the text of a Franco-American agreement, we hope that he will publish it.

AT no time have the enemies of Hungary shown much regard for the terms of the armistice forced by them upon that unhappy country. Oppressive as they were, these terms imposed obligations which the Czechs and Serbs and, more especially, the Rumanians, with the apparent sanction of the French military command, have calmly ignored. The humiliating terms and their ruthless violation marked the doom of the moderate Karolyi Government many months before its actual fall. Now, it appears, the entire armistice has gone the way of all other inconvenient agreements between nations. A Rumanian army, said to be led by French officers, is surrounding Budapest, and apparently aims to overthrow the Government, to which, only a few weeks ago, the Peace Conference sent a distinguished envoy. It is reported that the Hungarian Government has offered territory in exchange for peace and freedom from assault and destruction, but the invaders refuse to be satisfied with a mere peace of Brest-Litovsk. They drive on over a helpless people toward a victory of subjugation. The responsibility for this wanton act of aggression cannot be laid at the feet of the disorganized Governments of the new states surrounding Hungary, nor even of the French officers in charge of the invasion. The government of the Allied world is today in the hands of three men, and to them must be given credit or blame. It seems fair in this connection to put before the Council of Three certain questions regarding which the whole world must be in doubt. Are all Soviet Governments, whether orderly or chaotic, friendly or aggressive, destined from their birth to be destroyed by Allied arms? Need armistice terms no longer be regarded as binding upon the victor? May war against nations hereafter be carried on without the formality of a declaration of war, and without the sanction of the Governments involved? These questions deeply concern the people of the United States in their relations with more nations than one.

ON the same day on which he was picked by the party leaders to be the Pennsylvania candidate for the Republican Presidential nomination, Governor Sproul vetoed the bill forbidding the teaching of German in public schools and normal schools. It had passed the House by a vote of 180 to 7 and the Senate by 43 to 3, but in the face of this Governor Sproul declares that "the people must not be hysterical in their patriotism and must view questions growing out of the war in a broad and liberal manner." "No good end," he asserts, "could be served by forbidding our young men and women the advantage of acquiring a familiarity with the German language. There are over 125,000,000 people in the world to whom this language is the mother tongue, and a very large proportion of the population of Pennsylvania is made up of people who are of Teuton stock." Doubtless cynics and scoffers will declare that it is to the latter fact that we owe Governor Sproul's refusal to sign the bill. It may

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be, for Republican Governors have been known to play politics. Yet the vote in the Legislature was so overwhelmingly one-sided as to suggest that political profit lay rather in the signing of the bill. We prefer, therefore, to believe that the Governor's action was sincere, and as such it is fresh evidence that we are recovering from the hysteria of war, just as the prompt action of the German Lutheran Church of Nebraska in moving to test the constitutionality of the law forbidding all church services not held in English is proof that the narrow-minded opposition to habits of worship belonging to Scandinavians and other nationalities as well as to Germans will now have to have its day in court.

EVEN more encouraging proof that the reaction from the war mania is at hand is afforded by the speeches made at the Protestant Episcopal Convention in New York last week by several delegates. Foremost of all is the address of the editor of the *Churchman*, which we are happy to reprint in another column. A noble note like this would hardly have been struck six months ago. But equally interesting is the confession of Bishop Rogers Israel, of Erie, that throughout his entire service at the front he was "haunted with the question—should we have met might with might—horror with horror—slaughter with slaughter?" The bishop denies that he is a pacifist, but he would hardly have been allowed even to ask this question in 1918. Moreover, he went so far as to say that the nations are just now all striving to make peace for their own aggrandizement. Mr. John F. Moors, of Boston, declared that we had come out of the war "steeped in hatred," and properly criticized Dr. Henry Van Dyke and Dr. Hillis for their preaching of bitterness and hate. Mr. Moors is not only one of the foremost citizens of Boston; he is a successful business man. Yet he did not hesitate to say to this body of very practical Christians that the way to solve the conflict of capital and labor is by the direct application of the Sermon on the Mount. Coming on top of the appeal of Sir Charles Addis, a director of the Bank of England, for the application to the Germans of the Golden Rule of doing as we would be done by, and his assertion that there is nothing weak or unmanly in the Christian doctrine of forgiveness, these are most gratifying and hopeful indications of the return of the Christian spirit which fled when war came.

THE return of the cables to their owners and the announcement that the land wires will be handed back as soon as certain remedial legislation can be obtained from Congress put an end to a discouraging chapter of official bungling and stupidity. From the very first there was widespread questioning as to the motives, purposes, and plans that lay back of the Government's action, and the criticisms of the Postmaster-General for seizing the cables after the signing of the armistice, on the eve of the assembling of the Peace Conference, have never yet called forth a satisfactory reply. As for the service, perhaps it has degenerated no more than would have been the case anyway under war conditions; but certainly no impartial observer would maintain that the people have secured even a small fraction of the benefits that might reasonably have been expected under unified public operation. The story of increased rates attending decreased and deteriorated service has become familiar to the whole country. The most unfortunate feature of the experiment is that Mr. Burleson's adventure has done everything possible to discredit the public operation of public utilities just at the time when we need to be opening our minds regarding the possibilities of that policy.

DURING the musical season New York has a superabundance of orchestral concerts. The Philharmonic, the Symphony Society, the Russian Symphony Orchestra, and a few smaller organizations pour out a steady flow, augmented by the regular visits of the orchestras of Boston and Philadelphia. All these concerts are given in a period of five months, averaging about one a day. During the other months, is there no demand for such entertainments? Very little, unless they are given out-of-doors, at popular prices. Theodore Thomas gave good orchestral concerts in Central Park; Anton Seidl at Coney Island. At present we have an annual summer series in Central Park, thanks to the generosity of Elkan Naumburg, under the direction of Mr. Kaltenborn; and another on the green at Columbia University, under Edwin F. Goldman, Percy Grainger, Henry Hadley, and the Japanese composer, Koscak Yamada. Besides these, many military band concerts will of course be given in various places. This year a curious post-season experiment was made in Carnegie Hall with a new organization, made up of players from several orchestras that had been disbanded for the season. It was called the New Symphony Orchestra, and its avowed object was to feature the unknown works of "futurists": Casella, Griffes, Bartok, Sati, Busoni, and others somewhat less "advanced." The conductor chosen was Edgar Varese, a French "futurist" interpreter and composer. Naturally—and as anybody could have foretold—the combination of an unknown orchestra, an untried conductor, and uncanny music did not prove an overwhelming success. The third of the projected three concerts was dropped, the conductor resigned, and in his place Artur Bodanzky conducted the second and last concert with an entirely innocuous programme of pieces that every music lover knows by heart. *Parturiunt montes.*

TRADE and politics have not yet quenched the spirit of adventure in man. In every hamlet in the country not boys and girls alone, but men and women as well, are eagerly scanning the newspapers day by day for the latest information concerning the transatlantic flight. Something there is unconquerable in the human spirit that gives an undying interest to the doings of Hawker and Raynham, standing on tiptoe at St. John's in the face of contrary winds and threatening storms, listening eagerly to every wireless message that comes snapping in from along the Atlantic lane, and seeking a favorable opportunity to "hop off" on their perilous flight across the waste of waters. And what American can suppress a secret hope that the methodical preparations of our own navy officials will yet give the glory of the first air journey across the Atlantic to our own countrymen and our own machines? All honor to Commander Towers and his associates for their unpretending battle against the fire god who leagues himself with his brother of the air against the puny efforts of the human pigmies who shall yet bind them both in chains, and all success to these men who in some mysterious way represent us more truly than do our politicians. After the hostile international struggles of war, there is something inspiring in the prompt reëstablishment of the friendly international rivalries of peace.

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Trying the Kaiser

OF all the decisions made by the Peace Conference, none is likely to prove more momentous or fraught with more far-reaching consequences for the peace of the world than the decision to try the Kaiser. It is always unfortunate when an action, whether public or private, that violates the most elementary principles of justice and fair play concerns the treatment of a person whose character is bad and whose conduct has been despicable. Few persons today, either in Germany or in any other country, would care to apologize for the conduct of the Kaiser in bringing on or in prosecuting the war. If ever a theory of government, or a method by which the ambitious designs of a ruling class and its subservient followers were to be spread throughout the world, has been utterly repudiated by the deliberate judgment of civilized peoples, that theory and policy are those to which the Kaiser and his supporters were committed. Yet it must be pointed out that, however contemptible and wicked the course of the Kaiser and other German leaders may have been, the action which the Peace Conference has taken is morally and legally wrong, and that the plea of international morality urged in its defence is a ghastly sham. The one redeeming feature in the whole deplorable business is the staunch opposition of the American delegation to this worse than criminal folly—an opposition for which there cannot be too high praise, or for which the men who have courageously voiced it could be better entitled to grateful remembrance.

What are the legal and moral facts to which this madness of the Peace Conference stands opposed? Fortunately, they are neither technical nor complicated. From the standpoint of public law, the Kaiser was not a person, but an institution of government. While he enjoyed certain rights of private persons, such for example as the right to hold property in his own name, his status as a private individual was almost entirely overshadowed by and merged in his character as head of the German state. To discriminate between his acts as an individual and his acts as head of the German Empire, so far as his political or other official conduct is concerned, is practically impossible. Any trial of the Kaiser, consequently, for his course or motives in bringing on or prosecuting the war, is in fact a trial, or an attempted trial, of the executive branch of the German Imperial Government. Such a trial, even if it conformed to any known rules of international law, which it does not, as our delegates have steadily pointed out, becomes in effect a trial of the German nation and its people, and a scandalous addition to the already portentous list of burdens, punishments, and discriminations which the peace treaty is to impose. If anything could add to its unrighteousness it is the requirement, incorporated in the peace treaty, that Germany itself shall aid in furnishing the evidence upon which its former ruler is to be tried.

Moreover, even granting without reservation the truth of all the weighty charges of bad conduct lodged against the Kaiser, to whom is he responsible? There is only one answer. The Kaiser is responsible to the German people. He was their Kaiser; the Government of whose executive powers he was the embodied representative was their Government; and they, if they choose, may try him on any charge they please to lodge against him, and may imprison him, or exile him, or kill him, or impose any other punishment upon him, as they may see fit. If they try him unjustly, that is nevertheless their affair. But he is not responsible to the United States, or Great Britain, or France, or Italy, or to the Powers combined, any more than the rulers of any of those Powers would have been responsible to Germany for their misconduct if Germany had won the war. There is no rule or principle of international law known to the world under which the head of a state which is a recognized member of the family of nations can be made criminally responsible for his public acts, however heinous they may have been, to the states which have beaten him in war. There is not a nation represented at the Peace Conference which would not have cried out at the shocking evidence of German political immorality had Germany, during the war, announced its purpose to try for high crimes and misdemeanors the heads of the Allied states or any of them in case it were victorious.

This is not all, however. The decision to try the Kaiser involves a violation of principles of justice, good faith, and freedom which every one of the Allied Powers recognizes as part of its own Constitution, and any departure from which, in the case of their own nationals, is rightly regarded as a violation of fundamental rights and a menace to liberty. Until the Conference spoke, no civilized state failed to admit the righteous rule that crimes were somewhere to be defined, that the law was to be certain, that the court which tried an offender must have competent jurisdiction, and that men were not to be punished for acts which were not recognized offences when they were committed. The Peace Conference has thrown these principles to the winds. Although *ex post facto* laws and proceedings are hated and banned in every state, the Kaiser is to be tried by *ex post facto* procedure. Although no law is in existence under which he can be tried, he is to be tried under laws specially framed for the purpose, or, failing such, on general principles. Although no court of competent jurisdiction exists or can exist, a tribunal of some sort is nevertheless to be set up. Although the worst criminal may nowhere be compelled to testify against himself and is entitled to the judgment of an impartial court, the German people are to be compelled to furnish evidence against a branch of their own Government, and to submit it to a court whose bias is known in advance. And over the whole mad business is to be thrown the sanctimonious mantle of a League of Nations, an organization which had no existence when the Kaiser's acts were committed and which has none now, and of an alleged international morality which, even if it yet possessed either accepted definitions or recognized sanctions, would be discredited forever by the international crime which is now to be committed in its name.

The Kaiser will be tried if the Allies insist, laws and Constitutions and morals to the contrary notwithstanding. Having been tried, he will probably be convicted. Whatever his fate, the world will have another culprit whom many, at least, will thenceforth esteem a martyr and to whose memory will rally the reactionary forces, still strong, of autocracy, militarism, and class pride, to vex the course of democratic progress for a generation. How long can the Big Three go on straining at the pillars of the temple without bringing the structure of democracy toppling upon their heads? If the wreaking of vengeance under the guise of international justice is to prevail, how long will it be before the peace treaty brings peace and righteousness to the world?

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From Father to Son

AUSTEN CHAMBERLAIN has put forward his budget proposals as Chancellor of the Exchequer of the United Kingdom. He cannot appeal to the frenzied patriotism of a people in the midst of war, or make impossible promises with the cheerful irresponsibility of a Premier on the hustings. His is the sobering task of raising a billion and a half sterling from forty-eight millions of people impoverished by a long and destructive war. They emerge from the conflict victorious; yet the body of them will reap from it no financial gain, but new and staggering taxes instead. The Chancellor must raise during the coming year more than thirty pounds, about one hundred and fifty dollars, for every man, woman, and child in the United Kingdom. This he must accomplish without crippling unduly the industry and trade by which Britain lives, and without fanning into flame the fires of social discontent which everywhere burn so fiercely beneath the surface.

Great Britain entered the war the richest country in Europe, from the standpoint both of accumulated wealth and of productive power. Thanks largely to her free-trade system, she was the world's workshop, entrepôt, and bank. Her Government, too, held the foremost financial position in Europe. The war over, Britain is still, both in private wealth and in public finance, the foremost power in Europe —but Europe is ruined. Probably a quarter of its accumulated wealth is destroyed, its productive power is lamed for a generation by the destruction and slaughter, and the belligerent Governments of the Continent are bankrupt in all but the name. The German debt is estimated at two-fifths of the entire wealth of the country. Under the caption "La victoire—ou la ruine?" the *Matin* puts the French war costs at 316,000,000,000 francs, the French share of the indemnities at perhaps 66,000,000,000. Raoul Péret, chairman of the Budget Commission of the Chamber of Deputies, in February last placed the public debt of France at 177,500,000,000 francs, the after-war annual budgets at more than 18,000,000,000 francs, and the permanent receipts on the present tax basis at less than half that amount. The imperialism that made the war has destroyed the old economic-political order in Russia and Hungary; financial ruin stares that order in the face in Austria, Germany, Italy, and France. Britain today simply holds first place in a bankrupt Europe.

Mr. Chamberlain puts the British national debt, as of March 31, at £7,435,000,000, of which no less than £1,350,000,000 (an amount double the entire pre-war debt) is held abroad. He includes among the national assets £1,739,000,000 due from the Allies and the Dominions, as well as expected indemnities. But what, it is fair to ask, is the actual business value of the £171,000,000 due from the Dominions, £434,000,000 from France, £412,520,000 from Italy, £86,799,000 from Belgium, £18,643,000 from Serbia, £47,915,000 from other Allies, and £568,000,000 from Russia? Of the £1,500,000,000 that Mr. Chamberlain must raise for the coming year he can count on only £936,000,000 from the existing taxes, leaving more than half a billion to be raised by loans—and this on the part of Europe's greatest creditor nation. Even on the basis of a so-called "normal" year the deficit would be £114,000,000, and there is a floating debt of £1,412,000,000 to be taken care of. In face of such a situation, Mr. Chamberlain's proposals appear decidedly feeble. He desires to repeal the luxury taxes and the excise duty on benzol, and to increase the spirit duty from thirty to fifty shillings per gallon. Of new land taxes we hear nothing; concerning a capital levy, once in the forgotten war-past accepted by Mr. Bonar Law from the woolsack, the Chancellor is silent. Instead, there is the ominous announcement of a scheme of imperial preference which looks straight toward protective duties.

A decade and a half ago, in the delirium of victorious imperialism following the Boer War, Austen Chamberlain's father proposed protection and preference, really as an alternative to internal fiscal and social reform. He was overwhelmingly defeated, and David Lloyd George, then a hated radical demagogue, stepped forward to lay a profane hand on the ark of the covenant of landed privilege. Today Joseph Chamberlain's son, serving under the now respectable Prime Minister, again puts forward the old war-breeding policy of preference and protection, while in the King's Robing Room the governors of the future soberly study the question of nationalizing the mines. The mutations of politics have brought changes in personalities, but the old conflict is unchanged in principle. On the one side, as ever, stands aristocracy, fighting for landed privilege and tariff protection; on the other stands democracy fighting for abolition of all privilege, both landed and industrial. A decade since, the democrats were demanding a land tax and social insurance; today they are quietly insisting on mine and railway nationalization and democracy in industrial government, and are threatening a capital levy. Mr. Chamberlain cannot solve his fiscal problem by the means he has proposed; the overwhelming burdens left by the war have made that impossible. But what is more serious, he cannot meet the labor and Socialist demands with any such programme. Land taxation and the levy on accumulated wealth have apparently been made by the various labor groups the real foci of the fiscal thought of the future. Mr. Chamberlain and his associates may make desperate efforts to deflect the discussion from its natural orbit to the old lines of protection and preference, but in due time it will swing back again.

In a world of protection, British free trade in the past by the accident of circumstances linked itself with the forces of industrial autocracy at home and of imperialistic investment and colonial exploitation abroad; British free trade was, so to speak, a glorious accident. The régime of imperialism and exploitation has now been fully tried. It ruled the last third of the nineteenth century and bore its perfect fruit in the second decade of the twentieth. Today the advocates of free trade in Great Britain join their policy with other measures that aim at the abolition of all exploitation of man by man, of class by class, of country by country. The same partnership is making itself evident throughout the world. It is the radical forces everywhere that stand unafraid for free trade and disarmament, which give the only real hope for peace. A decade ago, in reply to Joseph Chamberlain's challenge, the workers of Great Britain definitely refused to abandon the policy of open ports, though the complementary parts of that policy were by no means clear in their minds. The economic thought of British labor has moved far and fast in ten years. Can Joseph Chamberlain's son persuade the British worker to turn from measures that he believes to promise economic freedom and world peace, and go back to protection and armaments?

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The May Day Rioting

MAY Day, 1919, was distinguished by nation-wide rioting resulting usually from clashes between men in uniform and groups of Socialists or laboring people. Thus in Boston "300 policemen aided by soldiers, sailors, and civilians, fought with a crowd of several hundred radicals who attempted to parade." Three policemen and a civilian were shot, another officer was stabbed, a number of "radicals" were badly beaten, and 116 arrests were made. In Chicago the police arrested seventeen after a "violent outbreak," the "outbreak," according to the *New York Tribune*, occurring "when the police attempted to disperse the radicals, who were trying to gain entrance to the already crowded West Side Auditorium. The crowd resisted the police, who rushed the crowd with drawn clubs." In Cleveland, according to the Associated Press, the trouble began "when the head of the five Socialist parades was stopped and Liberty Loan workers and an army lieutenant tore a red flag from a man at the head of the marchers." Two other lieutenants began the trouble in the Public Square "by demanding that several soldiers among the Socialists upon the platform remove their uniforms or the red flags they wore upon their breasts; the soldiers refused." A reader of the *Nation* telegraphs us that the riots were "precipitated entirely by spectators of the Socialist parade and members of the Loyal American League, local successor to the American Protective League, sixty members of which acted privately as police. The police arrested 100 Socialists and no soldiers. One Socialist was killed, apparently through his own fault, the police shooting in self-defence, after the Socialist headquarters had been destroyed by soldiers. Twenty-five persons were wounded."

In New York, the offices of the *Call*, the Socialist daily, were wrecked by soldiers led by a discharged Canadian in a uniform he had no right to wear. A number of the employees were injured, including three women, but though the guilt of the ringleader has been admitted by him, he has not been arrested. While the police did not protect the *Call* office and the Rand School, they seem to have done good work at the Madison Square Garden meeting in behalf of Thomas Mooney, where the aggressors were again the soldiers, who are so indignant at the rough treatment they received from the police that they are actually complaining to the Mayor because they were thus cheated of their prey. But no soldiers or sailors were arrested.

It is a pleasure to record that two Departments at Washington have at last decided to take notice of this soldier lawlessness, but it is also announced that the Government is greatly stirred "by the menace of the Reds which May Day has revealed" (!) and will immediately undertake a nation-wide "round-up" of all Socialists and others who are on its suspect lists. Two thousand in New York are already under surveillance, and it is proposed to act aggressively and quickly. Senator New states that he will at once introduce a bill in Congress making it unlawful to advocate, among other things, by a "general cessation of industry," the "overthrowing of the Government of the United States, or any other Government." In California the wholesale arresting of "undesirable aliens" is already under way. On the other hand, even the New York dailies find themselves compelled, at last, to deprecate this outrageous assumption on the part of our returning soldiers that they are to decide which meetings shall be held and which shall not, and that they shall censor our morals. Yet despite the evidence that the May Day outrages were due to the soldiers, and that the Socialists were not the aggressors, the demand of the press is not primarily that the latter shall be assured their legal rights of free speech and assembly, as long as they do not advocate violence or the overthrow of the Government by force, but rather that there shall be further repression of them and of their activities.

This unthinking desire to oppose the spread of unpopular doctrines by force is quite naturally much strengthened by the recently attempted bomb outrages. As Rabbi Magnes well said at the May Day meeting in Madison Square Garden, "The man who sent those infernal machines through the mails, whether it be a 'frame-up' or not, is a brutal, cowardly criminal, and besides is an ignorant fool, who has hurt the cause of labor, which in his ignorance and passion he thought he was helping." That way, surely, madness lies. Yet it was to be expected that the world war would bring widespread lawlessness in its train. It is the moral breakdown of war in another phase that we are witnessing, and it is hardly surprising that millions of our countrymen and countrywomen should begin to think of avenging what they consider wrongs and wickedness by the same means which the world has used to chastise the Central Powers. All this can have only one effect upon the wise and patriotic American—to nerve him to do his utmost to restrain both sides, the reactionaries and the apostles of revolution by force, and to insist that we must hold to the Anglo-Saxon method of settling our difficulties by peaceful means and no others.

Harvard Takes the Lead

THE Faculty of Arts and Sciences of Harvard University has given its approval to the report of a committee, appointed last December, which recommends the establishment of general examinations for the degree of Bachelor of Arts in most undergraduate departments of instruction. This is not, to be sure, the first appearance of the general examination at Harvard. Both the Medical School and the Divinity School have for several years required general examinations of their students at the end of the course, although not until 1920 will the Medical School examination cover all the subjects of the four years; and the Division of History, Government, and Economics, including the subjects of history and literature, has been requiring such examinations since 1916. What has been done in two professional schools and one group of academic departments, however, is now to be applied generally in the academic part of the university, in so far as departments are willing. The divisions of Mathematics, Natural Sciences, and Education are for the present excepted, partly because, in the first two divisions mentioned, examinations in advanced courses naturally involve a test of what has gone before, and partly because in education undergraduate concentration is as yet uncommon.

The reasons adduced by the committee are significant as showing, on the one hand, certain defects of the elective system as it is often used, and, on the other, the newer ideals of university education which Harvard hopes to attain. In the opinion of those who have administered the general examinations in the Division of History, Government, and

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Economics, such examinations insure better correlation of a student's work, and encourage the student to look at the general subject which he is studying as a connected whole rather than as an aggregation of courses or units having only a more or less formal relation to each other. Independent reading by students, outside of the requirements of particular courses, has also been stimulated. Even more important, however, is the opportunity which a general examination affords of testing a student's general capabilities and attainments at the end of his course, instead of leaving such capacity to be inferred from the aggregate of disconnected credits accumulated throughout the four years.

The action of the Harvard faculty, practically certain as it is to be followed by similar action in other institutions, cannot fail to have a good deal of influence upon the character of undergraduate training during the next few years. Whatever the merits of the elective system at its best, it has not in most cases insured the pursuit of a well-balanced programme of studies by the individual student. Too early specialization at the cost of fundamental general training, or conventional choices at the suggestion of fellow-students, fraternity associates, or upper classmen, or an aimless following of the line of least resistance, have been too often the actual results of freedom. Moreover, the elective system has been an easy thing to juggle with. A certain New England college, for example, has twice materially changed the external form of its curriculum, within a dozen years or so, once with the ostensible object of securing a measure of concentration, without introducing any new courses of substantive importance, or notably raising the average of scholarship, or improving its methods of instruction, or harmonizing the divergent methods and ambitions of individual departments. Such shuffling of required and elective courses is at best only the form, and not the substance, of progress. At most, a certain number of students are compelled to pursue courses which they would not otherwise have taken.

The requirement of a general examination at the end of the undergraduate course in the field to which the student is supposed to have given special attention ought to go far toward making the college course what it is often quite mistakenly said to be, a preparation for life. It ought to enable the university to affirm, with greater confidence than has hitherto been possible, that its graduate knows his general subject, and is also, in respect of it, an educated person. It ought to improve the quality and widen the range of instruction, if the point of view of the professor and that of the student are not to be hopelessly divergent. It ought to help redeem the summer vacation, now so striking an anomaly in an age of conservation. It ought to stimulate a more generous reading of standard books, outside of the classroom assignments, in the field in which the student is concentrating, and to add to the value of the tutorial system.

One further point in the Harvard plan is worthy of special commendation. The committee recommend that the general examination shall in each case be administered by the several division or departmental committees, as is now the case with examinations for honors or for degrees with distinction, and not by a special committee representing the university as a whole. The tendency to confine the examination to unimportant generalities on the one hand, or to force all students into the same academic mould on the other, will thus be avoided, and a healthy departmental autonomy encouraged. There will continue to be diversity of methods, but a common spirit.

Democratizing the Press

THE development of George Lansbury's weekly *Herald* into a radical London daily marks a most interesting experiment in journalism. Mr. Lansbury never wavered in his opposition to the war from its beginning to its end, and constantly published matter which would have landed him in jail alongside of Eugene Debs had his publication appeared in America. But the force of a refreshingly vigorous and honest personality carried him serenely through, while the circulation of his weekly steadily increased. Now it has blossomed out into a daily, a bit deficient in general news and still needing development, but nevertheless a gratifying effort to have one daily which shall express the views not only of radicals but of a great body of working people. Whether it fails or succeeds, it will make a distinct contribution to the debate now going on as to whether under modern conditions it is possible to have a press worthy of the democratic spirit of the age, and free from class bias and prejudice.

That this growing distrust of the press is one of the most interesting phenomena of the hour, the *Nation's* readers are well aware. Nothing strikes the American journalist abroad more forcibly than his discovery that there is in England and in France the same railing against the leading organs of what used to be called public opinion that he hears in so many circles at home. In France it is not only that the non-Socialist press is denounced as capitalistic; it is well known that many of the most important papers are directly or indirectly, financially or otherwise, under the control of the Government. In Germany the hatred of the press has gone to its greatest length. At its doors is rightly laid the larger part of the blame for the misleading of the German people, and the masses feel that it is not sufficient excuse that the editors were compelled to work under a rigid and base censorship. They feel that true patriotism should have compelled the press to suspend *in toto* if need be, rather than become party to such a betrayal of its country and countrymen. Hence it is not surprising, though extremely disappointing, that wherever the radical revolutionists have triumphed they have at once suppressed the daily newspapers or put them under a rigid censorship of their own. The reformers, in brief, have adopted for themselves the worst defects of policy of those whom they have driven out.

So one turns to Mr. Lansbury's *Herald* with a special interest. Is it to be as regrettably one-sided as the London *Morning Post*, or as unfair to its opponents as the *Times*? Is it to be merely a class organ representing solely its own point of view, or is it going to have that appreciation of the situation and rights of others which has been so conspicuously lacking elsewhere in the press, with only a few exceptions like the *Daily News* and the *Manchester Guardian*? Time will show. But there is in Mr. Lansbury himself something so generous and fine, a spirit so truly Christian, notably in his abhorrence of all attempts to make progress by violence, as to lead to the hope that the *Herald* will set a shining example to its elder rivals of the true spirit of fair play. On this side of the water, where similar attempts to found democratically owned and controlled dailies are being made especially in the Northwest, the experiment will bring gratification and hope to thousands of Mr. Lansbury's friends of whose existence he is probably not even aware.

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The War and Religion*

By WILLIAM AUSTIN SMITH

MANIFESTLY it is too early to measure the permanent effects of the war. We in this generation stand on disadvantaged ground, so sentimentally sketched by Matthew Arnold, too late for the old, too early for the new. However, I think we are persuaded that most of the sermons which we preached in the first year of the war were patriotically commendable, but that as interpretations of religion they left much to be desired. We recall what L. P. Jacks wrote in 1914: "The nations at war are finding their souls." That in general was the thesis of our war sermons. It is an immoral thesis, and the numerous homiletical changes which we rang upon that theme did grave damage to the cause of religion. For it proceeded upon a dangerous assumption—that the ecstacy and romanticism accompanying war are emotionally identical with the Christian experience of the Cross. There is an infallible test of how far our emotions in periods of emotional tension are Christian—how much love is there in our hearts, love of friends and enemies, countrymen and aliens, such love as Christ felt upon the Cross? We are reminded by an English journal that the greatest saying of the war is that of Edith Cavell: "Patriotism is not enough."

To my mind it was a serious blunder that the Church appeared to confuse patriotism with religion throughout the war. Only a few voices in the churches made clear the teaching of Christianity—that war is a loathsome, diabolical disease; that it kills romance and compassion, and finally slays the very soul of justice. The Church need not have attuned its message to an invertebrate pacifism to have uttered that pronouncement. It needed merely to proclaim its Christian definitions.

I think it heartless, unchristian, and indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid seven million boys in their graves, starved and maimed from twenty to thirty million human beings, and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a tragedy pathetic beyond words or tears. The Church would do well to leave war in the unpretentious category where General Sherman placed it.

Therefore, by way of preface and definition, I utter my dissent from the popular conviction that war stimulates religion. If I believed that, I should not support a league of nations to prevent the recurrence of this process of redemption, and to deprive peoples of so ready a means of grace.

We are in a poor mood to meet the returning soldier unless we get this definition clear, for I have found that no body of Christians is so nauseated by the emotional finery with which the Church has decked the carcass of war as the soldier himself. The Christ with sword in hand going over the top is not the beloved figure that the soldier wants most to meet in churches when he returns. It is the Christ with a cross on His shoulder, healing by love the wounds that sin and folly have made in man's life on earth.

But it is unsafe to assume that because war is a ghastly, disgusting business, therefore no good can come from it. Some marvellous by-products have come forth from sin and suffering. Men's wills are free, and the providences of God are fertile with grace. The war has made some serious breaches in religion that will need repairing. I shall not pause to dwell upon these. Neither shall I try to appraise all the benefits claimed for religion by our war workers in France. One bishop I recall, hailed it as a sign of a deepening hold on the realities of religion that our soldiers liked to wear amulets. That kind of testimony has been flooding the home market. I do not think that Protestantism has permanently riveted its affection upon amulets.

We shall take note briefly of three wholesome religious by-products of war. First, it has forced Christianity to define some of its enthusiasms. I think that I was no more muddle-headed in this matter than the average preacher during the war, but I suppose I used the phrase "a new world" in describing war benefits as often as did any of my brother parsons, and with as much confidence that I knew what I meant. But what did we mean? I should like to put that question to the rectors of our great city churches, and to the House of Bishops.

Had we any idea of what *kind* of world we wanted? I ask this, because soon we shall need to pass judgment upon the kind of world we are getting. If the new world is here, most of us would confess that it isn't so awfully nice after all. If the new world hasn't arrived out of chaos, which of the ambassadors and heralds of things new bear the credentials of the Kingdom of God? Most of our vestries will say that the less of a new world we get the better. To them some of the flashes on the horizon are not at all a delightsome thing.

Now, there are groups of thinkers that have a pretty firm idea of what they mean by a new world. I could name several New York weeklies that can tell us precisely what the new world means to them and how to get it. Lenine can tell us. So can Mr. Wells, Bernard Shaw, Bertrand Russell, and Arthur Henderson. The Bishop of Oxford and many another English prelate could, if pressed to do so, give a definite idea of the spiritual quality of that newness. Not that these definitions agree with one another, but my point is that they do not merely state amiable principles; they announce programmes.

It is imperative that religion should know what its enthusiasms mean. We are definitely committed by our war sermons to get something holy out of this welter of blood and ruin. That is why we blessed it, builded our hopes upon it. We said, we will transmute its tears and agony into redemption. Its curses and its blood, its lust, its mangling of the helpless shall be made to sing the glory of God. A new world was the prayer that broke from a million throats in our churches. Did it mean anything? We are all of us susceptible to phrases, and yet I think we did mean something—but what?

I say this in no captious mood. I am asking for information. One incalculable benefit of the war is that it is going to force the church to make some definitions and to take sides in the great social movement now sweeping the world. Anyone with any historical perspective knows that the war was not produced solely by Treitschke, Nietzsche

*An address delivered at the Church Congress of the Protestant Episcopal Church in New York on April 29.

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and Bernhardi. It had its roots where most modern wars have been made, in the competitive markets of the world. This must be said without passion, for our whole civilization staggers under the guilt of this war. But no matter where and by whom the war was made, when it arrived there was a right and a wrong. The tragedy linked to nearly all moral problems is that the issue is always streaked. Its holiness or its sin never comes full circle. But loyal men must choose. We chose, and while we fought we made promises to our children, spacious, ecstatic, wondrous. One of those promises was that a new order should emerge on earth, one more beautiful, kindlier, cleaner, more Christ-like. Was this the stuff dreams are made of? Or was it a prayer out of the deep places of our Christian conscience?

I count it, then, a definite spiritual asset of the war that it has forced the professors of Christianity to see the new issue and to take sides. What shall be the way of life for men here on earth? What shall be the fellowship of their work and play, their suffering and their strivings? There are crucial times when Christianity is challenged to do more than to announce principles; it must find solutions. We stand today, as we did when slavery was an issue, in one of the open spaces in history, windswept by the spirit of God, when Christianity must apply its creed to the wrongs that waste and cramp the lives of men.

Poets, dreamers, prophets of the world are seeing that the most tragic heresy of the ages is to teach the Incarnation while in practice we deny the brotherhood of man. The new orthodoxy will define heresy in the spirit of the Master's recorded judgments on the question: Who is my brother? To me, the most impressive sermon on the Incarnation ever preached is Edwin Markham's "The Man With the Hoe."

The war, then, has forced religion to define some of its enthusiasms; but it has also revealed to organized religion that some of its enthusiasms are not edifying. A few months ago an article appeared in the *New Republic* entitled "Will Christianity Tolerate the Churches?" The only significant thing about the article was that the title contained a rather clever definition and a suggestion. The definition is that Christianity and the Church are not coterminous, and the suggestion is that perhaps Christianity may be compelled to take over the churches.

Never since the Christ lived among us in the flesh have the majority of men been so firmly persuaded as they are today that there is no other name under heaven by which the race can be saved than the name of Jesus Christ. For the first time in history the plain man in the street knows what the name of Jesus means for the happiness of mankind. Peoples are singing the Magnificat today as a twentieth-century battle-hymn. They have seen the outlines of the Saviour's face against a background of shrieking hate and cruelty—the mighty of earth trampling on the weak. They have seen the selfish stewardship of brain, of power, and of heritage. And suddenly they have known how different Jesus could have made it all. They know now that it is His way or ruin.

Last Christmas the best Christmas sermons that were preached in America were, I believe, editorials in the secular weekly and daily papers. The birthday of our Lord fell upon the world's confusion like a judgment, a consolation, and a promise. When Christianity gets to be preached in the newspaper offices and the streets of our cities, compulsion is upon us to make it quite clear that the real test of our churchmanship, of our theology, and of our services is, Do they give us the mind of Christ? I know fully with what cheap intent one may make such an assertion as that. I think that I discern the difficult entanglements of historical reference, not to be despised, upon which one enters, when, like an eagle, one presumes to wing his way straight toward the central orb of truth. I am not pursuing essences of religion. But concerning 60 per cent. of the things which the churches are discussing, is it not true that the plain man in the street cannot for the life of him see what they have to do with Jesus Christ? And that same plain man, were the Master Himself to walk our streets, would understand what He meant. When Jesus of the Gospels speaks, men uncover. They do not follow Him, for His sayings are hard, but they know that they are hearing the voice of God. When the churches begin to elaborate their system, the plain man is confused.

Now it is quite possible not to have any error in one's system of truth, yet to fail utterly to be a vehicle of truth because of a scattering of emphasis. This is how the Church again and again has proved a blundering custodian of the faith once delivered to the saints. We are carrying too much luggage. What we call our deposit of truth has grown too bulky. It saps our energy to guard and display it. The original jewels are all there, but their lustre is obscured by the setting. The world can be saved by about one-fifth of the bulk of religious truth which we apply to its problems. The war, if I mistake not, has shown us that we have left undone the big things in our anxiety over little things. We should not have had a war at all if we had worried as much about covetousness and worldliness as we have worried over certain things which I shall not name. This is precisely what our Lord found true of religion in His day. The question is not whether all the things we teach are true. The point is that it does not matter much whether some of them are true or not. What matters is that the great fact of human brotherhood and love of God, which men on the street are beginning to discern as the paramount Christian issue, shall find its proper emphasis in organized religion.

Christianity ought always to be in the hands of romanticists. The tragic waste of organized religion from the beginning has been that it has so often been administered "by souls prematurely gray," incapable of risk and greatness. Will the institutions which Christianity has fashioned be permitted to impede the spirit, or will the spirit be permitted to go joyfully, fearlessly, carelessly forward to claim the world for Christ? If the heart be warm with the love of Christ we can make a hundred missteps but they will not lead us away from Him. But we may cherish with historical precision the faith once delivered and yet set ourselves squarely athwart His path. The churches produce pharisaism more naturally than they produce heresy. There would never have been a heretic if there had never been any pharisees, for the love which is in Christ Jesus throws far a circle which, if we let it, will include and win the erring. Never since Christianity started its course has there been the slightest danger from heresy. The tragic danger has been that we have let the pharisee speak for Christ.

I have small hope of Christian unity without a revolution in the churches. No plan with the face of Christ in it can live under the hostile glances and inhibitions of those who guard the faith. By the time an idea is pronounced safe, it has died of malnutrition. Have we faced the implications

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of the fact that Jesus did not get on with religious people?

The war, by contrast, has taught us what a superbly beautiful, adventuresome quest the spirit of God is trying to make of man's life on earth. The cause of Christ's impatience, as it seems to me, with the churchmen of His day was that they thought they were dealing with religion when what they were most concerned about had nothing to do with religion at all. They all wanted to keep something that they had; Christ wanted them to get something that they did not have. Ninety-nine per cent. of their interest in religion was consumed in defending positions. What enthusiasm was there left for religion itself, the wistful following of the spirit of God, the willingness to let Him take these lives of ours, all that they love and own, and lead them whither He will?

And finally, the spirit of freedom which the war has loosed in the world war is bound to touch religion. Mr. Wilson with his gift of phrasing, and his sensitiveness to world moods, made clear as the war progressed that it was a war of liberation. The winds of freedom have been blowing through the streets of the world. But the whole world cannot be attent upon acquiring freedom without having that passion for liberty impinge upon religion. The war has taught us that the Church will not be free until it becomes democratic, and by democratic I mean that the laymen shall have a voice not only in its material governance but in its worship, its faith and polity. And by laymen I do not mean ecclesiastical laymen. Nor do I mean merely the men whom we are accustomed to send to General Convention. There are other precincts to be heard from.

The real problem of church unity is not at all, to my thinking, where our committees on unity are focussing their eyes. The problem is how to get back to the churches the unchurched majority of Christians. These people represent the biggest church in Christendom. Church unity experts seem to take no account of these people except to mourn over them. Do we seek to know what they miss in us, what they are thinking about, or what they have rebelled against? May they not have some essentials of faith worth incorporating into our new unity? Tying together a group of deserted churches will not make the appeal of those churches more winning to the men who rejected them.

What does the unchurched man want of religion? He wants religion to explain what it means. We parsons have got off easy heretofore. The Church has got off easy. We never were checked up on our work. Nobody knew whether the men and the women we graduated could pass their examinations. The war camp let the cat out of the bag. Men who had been confirmed were found not to have a ghost of an idea of what it was all about, what the creeds, the sacraments, and the services mean. They had heard sermons and services, but they had not learned from us what the things they were supposed to believe have to do with religion.

The Church of England has made the discovery, hastened by the war, that only a teaching religion is real. By teaching truth, we test it. If it can't be taught, it isn't true. Religion can mouth phrases for ten centuries, but the moment it is compelled to explain their meaning, the measure of their serviceableness is revealed. If the Church from now on should be compelled to teach its truth, it would drop some of its phrasing and change its emphasis. For example, imagine a Christian church century after century reading on the first Sunday of every new year an epistle in which the word circumcision is repeated twelve times in fifteen lines! Only by a process of liturgical hypnotism can one read the passage with solemnity. One should not undervalue hypnosis as an asset in liturgical worship, but there are limits prescribed by the comic sense.

The democratizing of religion will, perhaps, mean what the democratizing of government has meant, the putting of its offices at the service of plain men. Our sacramental system, our creeds, our liturgy must be made plain to the ordinary man. Democracy asks blunt questions. The time will come when laymen will decide what shall be the entrance conditions to the Church of Christ and who shall have the right to approach the Table of our Lord. We shall be forced to justify the things which we have proclaimed but not taught, the barriers we have erected, but not explained. We have got to tell plain men what we mean, why we exist, and what we have to offer. The war has revealed our confusion of tongues. In the new era, the Church, no more than Governments, can stand upon inherited privilege. It must serve the plain man or the plain man will make a democratic Church. For this benefit the war has made one glad to be alive.

Fundamentals

By GEORGE J. PEIRCE

FOR the past four years, if never before, most of us who attempt to think at all have been struggling to appraise events and ideas, have been groping for fundamentals. How little light there is to guide one, if one attempt to make absolutely no assumptions, if one take nothing for granted or on authority, if one seek to discover for himself and by himself the fundamental realities! Life and thought are much easier, much brighter, if one grant certain assumptions; grant, for example, the possibility of divine inspiration and that there have been divine inspirations; grant that there is such a Being as the Christian God; and that He is one and supernational as well as supernatural; grant that what are called the principles of ethics are anything more than a pleasing mass of sentiment; grant that because we like, or at least approve, the sentiments, we have not tried to give them the semblance of logicalness rather than to build them up logically upon the solid foundation of enduring reality.

Frankly admitting my complete ignorance of the content and even of the vocabulary of philosophy, in which, I have no doubt, I might become confused into satisfaction, I find myself led by my observations of things and persons, and by the reported behavior of things and persons, to reflection, to question, and to answer expressed in such terms as a naturalist's vocabulary contains. I am led to this prompt disclaimer because I have used the words real, reality, enduring reality, fact, and life, without knowing the technical definition of one of them, and because I wish to continue to use them in the same state of ignorance; for I believe this state to be that of each of us not technically learned in philosophy.

Assuming, with the philosopher's permission, that we are alive, and with the zoologist's assent that we are animals, we are convinced by experience that hunger and thirst are inescapable, are coextensive with life, and that life is dependent upon the satisfaction of these physical pangs. I

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shall not attempt to disclose the physiological grounds or means. I shall assume that these two, at least, are fundamentals of human existence. But if they are fundamentals, and their satisfaction is imperative, one of the fundamental questions of living beings is as to the security of the means of satisfying these inexorable demands.

The only means of satisfying thirst is water. It cannot be manufactured, it is a fixed quantity in our earthly environment, the fitness of which, as the abode of life, is proportional to the supply of water. All we can do with water is to lead it, and the ingenuity of man is all that stands between him and destruction whenever he attempts to live in place or in numbers beyond the limits of an adequate individual supply. The only means of satisfying hunger is food. Food is not a component of our environment; there is no fixed supply. The supply in fact does not exist; it must be produced, and this process of production is, for the most part, annual. Whatever may be said about stock and crops which require years for development, it is nevertheless true that on almost all parts of the earth's surface the growth of all living things is limited, either by cold or by drought, to a part of each year, to that part of the year during which food is produced. There may be increase in size of calf and lamb and pig during the winter, even among those animals not artificially fed in barn and corral, but I doubt there being increase in weight. The weight is, and can be added only when there is more than enough food to supply the amount of energy required by each animal. The only time in the year when this is possible is that when every green cell is combining carbon dioxide from the air with water into sugar by means of the light rays absorbed daily by the green pigments.

The food manufactured by "wild" plants constitutes the supply upon which almost all animals but man, and almost all parasites and saprophytes, must subsist. Man alone attempts to increase the natural supply of food. And, as in the case of water, he moves the food also wherever and whenever he will. As men can live only where sufficient water reaches them, so also they can live only where sufficient food reaches them. Only in very few parts of the earth's surface is there such abundance, variety, and constancy of food and of water that an individual man can, by self, satisfy his own hunger and thirst. But this is the practice of most wild animals everywhere. There may be packs or hordes or schools, but are these not collective rather than coöperative systems?

If we grant that hunger and thirst are unavoidable, and that they can be satisfied only by what the earth supplies or can be made to supply, then we must also grant that there is an unavoidable, inescapable limit set to the capacity of each individual to provide himself with food and drink. This limit is partly set by the inherent capacity of the man himself, and partly by the climatic and other conditions of his environment. If humanity, white and black, red and yellow, is a single species, then its inherent capacity is mainly the same. I do not know what a species is, or whether man is one or more; but in any case, we readily agree that the climatic and other conditions of various parts of the earth's surface differ so much more than the races of men that it is these conditions mainly which limit man's capacity to gain food and drink. In few places, therefore, can any individual, however capable, provide himself, by his own effort alone, with food and drink, the only actual necessaries of life.

If we can imagine the human race beginning in one or more of those favored places where the earth supplies food and drink for the taking, we can also easily imagine how crowded those places would quickly become and how promptly they would cease to supply food and drink for all the individuals that would be born there. Thus, even from the most generous environment the individual would presently be forced out, by death, or by migration, to escape death, unless, by combination with his fellows, he and they became better able to satisfy their needs.

I can imagine society thus coming into existence and necessity pressing men together, but I can not conceive its continuance without the third necessary of life, namely sentiment. Granting that we know the meaning of the words hunger and thirst, I wish to define what I intend to include under the word sentiment. In addition to those physiological impulses which bring the creatures of different sexes and the same species together, I mean to include also those impulses which make one conscious of the individuals of the same sex. These two kinds of sentiment, the sex consciousness and the fellow consciousness, are possessed by all other animals in common with ourselves. Upon the one depends the continuance of the species, and upon the other depends the persistence of the individual wherever two or more of a kind are in close proximity. Sex consciousness may or may not result in enduring association, but fellow consciousness leads to coöperation or competition or both.

If I seem, in the foregoing, to have been speaking like an evolutionist, I wish to qualify and to confine our inferences in this regard by stating that I am as far from being convinced of the correctness of the evolutionary conclusion as to man's origin as I am unable to imagine any better hypothesis regarding it. I am therefore an evolutionist only *faute de mieux;* and man's origin matters anyway only in so far as contemplation or study of it may ameliorate his present or brighten his future. Whatever, therefore, may have been the course by which individual men came into existence and established themselves on the earth's surface, it is obvious now that what the single individual living and working alone can accomplish is not enough to keep him under present conditions.

Combination and coöperation, admirable, commendable, and desirable as ethical practices, are, as a matter of fact, as necessary to the continued existence of the individuals of the human race as food and drink, unless the number and the distribution of the individuals is to be absolutely limited to the immediately available supplies of food and drink. A moment's reflection will disclose the enormous mortality, of which we ourselves would be among the first victims, were humanity thus limited.

When once the practice of combination and coöperation has begun, whether the principle be recognized or not, the degree to which they will be carried depends solely upon circumstances and the imagination, upon self-interest and intelligence. Is it conceivable that these two are also one and the same? Combination and coöperation, consciously or unconsciously undertaken as a means of self-preservation, the product of self-interest, are advocated and commended as morally desirable. Dictated by self-interest and enforced by experience, they may be approved by intelligence, and their benefits foreseen thereby. They may be lifted or lowered, but only by intelligence or the lack of it. Self-interest, if it is real, is enlightened by intelligence. In the lack of intelligence we recognize the cause of failure in many schemes of self-interest.

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What may properly be included under combination and coöperation must again depend upon circumstances and the imagination, upon intelligent self-interest. And what, under the correct names of brains and ideas, would frighten or repel, may be made attractive and will inspire enthusiastic practice if advocated as noble sentiments. Thus we see patriotism, charity, benevolence, philanthropy, the civic virtues, indeed all the forms of altruism, universally extolled and very generally adopted. But I have been increasingly dissatisfied and unwilling to accept the noble sentiments, which are our heritage, without trying to find some sounder basis for them than the mere warming of one's own heart. Is there any general reason for being good, for practicing the fine things preached and taught us, a reason which applies to every one of us, not merely to fathers, husbands, college officers, members of an upper class, call it "upper middle" or anything else you will? Many, perhaps most, people have felt no need of a reason, even in such searching times as these. To them faith has seemed sufficient, faith as they understood or inherited or acquired it, at home or in church or in college. But to me faith is nothing more than "the substance of things hoped for, the evidence of things not seen." These words of Saint Paul, usually quoted to satisfy the faithful, form as a matter of fact the most disquieting but truthful statement possible. They say that faith is what we wish it to be, that the objects of faith are what we desire, and that the fruit of faith is not fact but conviction. In some cases conviction must be mere delusion, in others it is well placed; in both cases it may be greatly comforting. But between having a conviction and being convinced there is a very real distinction. We may be increasingly dissatisfied with mere convictions; we may long for foundations. What are they? Even after four years of indescribably horrible warfare most persons still believe in God, in human and divine goodness, in civilization, even in education. They are intellectually untroubled, and they do not wish to be intellectually disturbed. They wish to continue in faith, in hope, in charity, and in work. Many of them are literally toiling for others—in Red Cross work-rooms, in social-service centres, in the slums, in hospitals. Their hearts are warmed, as their hands and feet are guided, by sentiments high, noble, and pure. But is there something which may be applied to the man with hard heart but clear head which will lead him to the same place, the same work, and the same usefulness to himself and his fellows, as that engaging the woman with tender heart? Is there any principle which, for example, justifies the Red Cross? Sentiment, sentimentality, good nature, unwillingness to say "No" to friends and others soliciting subscriptions or work—these do not justify the Red Cross. Nor, on the other hand, do human need, human suffering, abroad and at home, unless these affect us. Can we sleep at night in spite of war, in spite of wounds, in spite of widows? Can we go on with our former ways in spite of the hunger, the nakedness, the coldness of many? Intelligent self-interest dictates that man combine with man; but reflection and observation both show that combination must be coöperative, that it must be mutually beneficial, if it is to outlast the force which brings it into existence. Only by combination and coöperation can the earth be made to produce enough to maintain us, only in this way can we get along with one another in an increasingly crowded environment, only in this way can we be comfortable. Intelligent selfishness is the only basis of altruism. Without this basis, altruism and ethics are but abstractions, descended from heaven, if you will, but only incompletely descended, still "up in the air."

To serve humanity is to secure for oneself not freedom from military despotism merely, but freedom to think, to believe, to act, in accordance with the noblest sentiments which our race has developed in the course of ages, and to realize that these sentiments are the dictates of common sense, the products of intelligence, the fundamentals of existence. If these things be true, how can we account for the present state of what has been honestly called the civilized world?

For two thousand years the ethics of Jesus have been taught as a religion. As a religion they have inspired countless lives, have united men into one family perhaps more completely than any other single influence, and have ameliorated human life everywhere. Granting all the recognition they have deserved, grateful as we all must be for the "Light of the World" and His service to mankind, granting too that nobler doctrines were never preached, the preaching of the ethics of Jesus as a religion has failed to convert mankind to combination and coöperation. Instead, we see Christendom even, as well as the rest of the world, torn asunder and destroying itself. If I understand them correctly, the teachings of Jesus are not alone the noblest doctrines for the guidance of human conduct and the satisfaction of the aspirations of the human heart. They are the expression, in terms of noblest sentiment, of biological necessity. As religion, as sentiment, they have encompassed the world. They are convictions, but they have not convinced it. Biological reflection leads not only to the doctrine of the struggle for existence and the survival of the fittest. It leads to a realization that only man has attempted to exist in places and numbers beyond the limits of adequate supply of food and water, and that the only chance of his succeeding in this attempt lies, not in the destruction of his weaker fellows, but in his combining and coöperating with them that the earth may be forced to produce more than its spontaneous yield of food. Whether or not Jesus recognized the biological necessity of combination and coöperation, He at least gave utterance to sentiments which, as sentiments, as religion, have led the world closer to the requirements of nature than has any other single force. Can we go further, can the curious phenomenon of leadership, can education, which has otherwise failed in the same degree as religion, be made to lead people through convincing them of the biological necessity or the requirement of nature of that degree of combination, coöperation, and altruism, which alone will make the world safe?

When I say that religion and education have failed I do not mean complete failure—far from it. Perhaps religion and education in their present forms have done all they can for the world. If so, can we not, by accurate determination of the actual requirements of human life, ascertain what more and what better they can do? As a system meeting the requirements of nature, the ethics of Jesus can be defended and enforced beyond the limit of sentiment, of religion. It is a system which man must follow or destroy himself. It is a system which we can follow with minds convinced, as well as with accustomed sentiments. We can be confident that faith in such a system is justified by reason, and we can accept in their true meaning the words of Saint Paul, "Faith is the substance of things hoped for, the evidence of things not seen."

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One Big Union

By GORDON GREY

THE aim of progressive labor men and women in Canada who are voting for organization along industrial union lines and complete separation from the American Federation of Labor is "One Big Union." This radical action was not taken hastily. It is the outcome of years of dissatisfaction with the policies of those controlling the American Federation of Labor and its affiliated organizations. The war has brought discontent to a head. The labor movement of Canada has certain characteristics peculiar to itself, but it is no more distinctive than the industrial development which it reflects. Canada is a nation within the British Empire, but industrially its progress is more like that of the United States. Its commercial organizations, its religious associations, and its newspapers follow those of its big neighbor. This imitation of the methods of the United States continues despite activities of an aggressive Canadian and British-born element which favors British customs.

No one, however, should misunderstand the labor movement of Canada. It is far from nationalistic. In sections where feeling is most bitter against the American Federation of Labor it is intensely international. Less than ten years ago national unionism did exist in Canada and it had a hold among Quebec's French-Canadians; more than one prelate addressed the faithful, giving warning against the pitfalls of international unionism. Employers encouraged this nationalistic labor viewpoint and with their newspapers frequently condemned "foreign labor agitators" who came to Canada from the United States to offer advice during labor troubles.

Most employers and newspapers have changed their views of labor unionism and now favor affiliation of employees with the American Federation of Labor. They recognize the ever-widening gulf between that organization and the labor movements of other continents. The more employers and politicians show their friendship for President Gompers and the Federation, the more do labor men condemn both. Resentment against the policies of the official family of the Federation is most noticeable in Canada's Pacific Coast province and, to a lesser extent, in her prairie provinces. Class lines are most clearly drawn in British Columbia, the last stopping-off place for native-born and British-born Canadians. These residents of Canada's Far West have an especial familiarity with the progress of events in Australia and New Zealand because Vancouver is the most important point of communication on this continent for Canada's two sister nations.

Certain men, recognizing the failure of advanced social reforms in Australia and New Zealand, began years ago to spread clear-cut Marxian socialist doctrines in British Columbia. They have had a lasting effect on the situation. Formidable strikes of powerful western unions, independent of the American Federation of Labor, and the extensive development at one time of the Industrial Workers of the World in the Pacific Coast province, also sowed seed now ripening in the "One Big Union."

Labor in eastern Canada, however, is not so radical. The nearer a Canadian city is to Washington, D. C., and Indianapolis, the two principal seats of politics within the American Federation of Labor, the more conservative its labor unions are likely to become. The residence in Ontario and Montreal of Canadian members of executive boards and organizers of craft unions also contributes to the "saner" labor viewpoint. This difference between eastern and western thought has been noticeable at annual conventions of the Dominion Trades and Labor Congress, a legislative body of American Federation of Labor unions in Canada which performs certain functions within the scope of Federation matters. The Congress, however, is more radical than the American Federation because a reform Socialist and Labor party element forms a "centre" or middle-of-the-road group which crosses swords with the Gompers or ultra-conservative labor faction.

The declaration of war in 1914 opened an era in Canadian labor circles. Canada entered the struggle at its start; the United States did not. Efforts of craft-union officials to keep the United States out of the war naturally made it impossible for officers in Canada to consult them on problems growing out of the struggle. Small strikes and even general strikes were numerous. The more they saw the power of the general tie-up the more did Canada's union men and women resort to it—and this in defiance of union officials who threatened sympathetic strikers with expulsion.

Two and a half years passed, and the United States entered the war. With its entrance came President Gompers's reversal of established labor policies, his "peace" with open-shop employers, and the acceptance by him and by other labor spokesmen of positions on various political commissions and boards. Canadian workers who paid dues into international headquarters—many of them fathers and brothers of men who had died in battle two or more years before—felt the Gompers war programme to be a defeatist labor policy, and, still defiant, continued to strike.

When the United States adopted conscription Canada's Government promised labor it would not take similar action. In December, 1917, however, the Dominion Government held a general election on the conscription issue and won by the aid of a "doctored" franchise and solemn promises to farmers that their sons would not be taken. A few months later it began to draft farmers' sons. This made the farmers join with the union labor men in denunciation of the Government. The tillers of the soil sent to Ottawa the largest delegation in Canada's history to protest, but though practically all the delegates were voters, the House of Commons refused to receive a deputation of two farmers or to permit them to make five-minute speeches on the floor of the legislative chamber. A few weeks later President Gompers arrived in Ottawa, and Canada's senators actually went in a body to the House of Commons in order to attend a joint session addressed by him. Influential daily newspapers which denounced Canadian labor men featured his address under screaming headlines, while the Dominion Department of Labor printed hundreds of thousands of copies of it and distributed them without charge in every section of the country. The aged chief of the Federation also spoke before the Ottawa Trades and Labor Assembly, denouncing independent political action.

No one event did more to arouse Canada's workers against

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their Government. Men whose loved ones had died on Flanders fields, at a time when President Gompers denounced the war, resented his lectures on how they should conduct themselves to prove their loyalty. Even the Toronto *Industrial Banner*, a labor paper favorable to President Gompers, craft-unionism, and minor reforms, and opposed to industrial unionism and other radical doctrines, attacked the Federation president, while western labor papers printed bitter denunciations of him. Feeling mounted against the politicians at Ottawa. Labor grew less conciliatory; general strikes on a scale unprecedented in North America became frequent and shook Canada to the very foundations. Government employees—the postal workers—went on strike from Montreal to the Pacific Coast, and in several large cities completely demoralized the postal service.

This hostility towards the Government showed itself at the annual convention of the Dominion Trades and Labor Congress held in Quebec in September. Western delegates, who were not numerous because of the distance, clashed with pro-Government delegates, but their radical proposals were defeated. They decided, therefore, to hold a conference of western labor delegates in Hamilton, a city of Ontario chosen for the next convention, just prior to the Dominion meeting of the Congress next year. Governmental pressure and the signing of the armistice, however, led to a change in this plan. Hardly had the western delegates returned home before a series of extraordinary orders-in-council curtailing freedom of speech and press began to issue from the Government. Within three weeks more prohibitory orders were issued affecting labor than during the four years of war, and not even the cessation of fighting on the western front put a stop to the development. Socialist organizations were proclaimed illegal, socialist papers suppressed, and the importation of socialist literature, if published by Charles H. Kerr & Co., of Chicago, was prohibited. Possession of Plato's Republic, if in the Kerr edition, was considered an offence punishable by five years' imprisonment or a $5,000 fine or both.

Labor in Canada met this challenge. It backed the Socialist party, an illegal organization, when it held a mass meeting in Vancouver at which the chairman announced that he would sell Kerr's publications. Two orders-in-council were thereby broken at one time. Labor unions, in defiance of their internationals, called general strikes to bring about the release of political prisoners. The Winnipeg Trades and Labor Council's official paper announced on its first page that it would refuse to obey certain orders of Canada's chief censor. It was the realization that there is power in might and that organization is the most efficient way to use that power effectively that brought about the organization of "One Big Union." Labor saw the need for quick action. Unions of the province of Ontario from the head of the Great Lakes west, and of the provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, decided to hold an inter-provincial conference as soon as possible instead of waiting until September, and Calgary, Alberta, was selected as the convention city. The British Columbia Federation of Labor also determined to hold its convention in the same city—although it was outside its own province—just before the larger gathering.

Australian labor's adoption of the "One Big Union" following governmental oppression; the spread of I. W. W. propaganda in Canada despite orders-in-council making it a criminal offence to advocate its principles or to circulate its literature; and the undisguised satisfaction with which various American Federation of Labor officials seemed to welcome the imprisonment of the advocates of the "One Big Union" in the United States, doubtless had something to do with the British Columbia convention's vote in favor of "One Big Union" and of secession from the American Federation of Labor, but sheer oppression did most. The inter-provincial conference also voted in favor of "One Big Union." It endorsed the Soviet form of administration, condemned reform by legislation and the petitioning by labor delegations of politicians in legislative halls, demanded freedom of speech and press, and sent greetings to the Russian Bolsheviki and to the German Spartacans. This decision in favor of "One Big Union" of all workers, it is believed by labor men, led to the Government's announcement of a commission to study the feasibility of joint control of industry by capital and labor. The Commission is to rush its investigation and report by June 1—the date set by the western labor conference for a general strike of all western Canadian workers for a thirty-hour week, release of all political prisoners and freedom of press and speech.

American Federation of Labor unions in western Canada are now voting on a referendum to form "One Big Union" and secede from the Federation. The vote is favorable in many important cities and industrial sections. In certain other places, however, the result is in doubt. It is the opinion of employers as well as of employees that labor in Canada will soon frankly adopt the "One Big Union" method of battling for its rights and for its ultimate triumph.

Oriental Portraits

V. The Japanese Peace Delegates

JAPAN has a golden book of famous friendships, but on its shining pages, none in modern days exceed in charm those of the great emperor, Mutsuhito, who had a genius for winning and holding the friendship of men. This was notably exemplified in the case of the Marquis Kimmochi Saionji, and of Okubo, the father of Baron Nobuaki Makino, who has represented Japan's interests at Paris. In fact, the great Mikado's forgiveness of enemies, critics, rebels, and pretenders to the throne rises above a mere personal trait, and forms a landmark in the nation's history, opening windows through which we may look into the very soul of Japan.

Born in 1839, at Kyoto, of immemorial lineage, Kimmochi, younger brother of Prince Tokudaiji, the venerable court chamberlain, was adopted into the equally noble family of Saionji. He thus early became a promising figure at the Mikado's court and companion of men of high birth. When the duarchy of throne and camp was shattered by the *coup d'état* of 1867, Saionji led the Second Imperial Army to victory. He was appointed a provincial Governor, but lacking experience and not liking the details of administration, he soon resigned his office. Then, resolving to devote himself to the investigation of the sources of modern power, he went to Paris for a stay of ten years. From 1870 to 1880, he studied especially law and politics. Then history repeated itself. Did not Thomas Jefferson return to America from France clothed, both as to mind and body, after the French fashion? Did he not argue with Washington that bi-cameral Government was inferior in form, and that a single legislative chamber, as in France, furnished the correct model? Have we not read

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how, at the tea table, the Father of his Country asked the fiery democrat why, before drinking, he poured out his steaming Bohea from cup to saucer? Can we forget the Frenchified American's curt answer, "to cool it." Washington's rejoinder was, "So we need two houses, the one to cool off the other." Be this as it may, Jefferson's political opponent, Hamilton, made him President, by swinging the Federalist vote in the House in his favor, regardless of partisan considerations.

So, when Saionji came back, fired with French republicanism of a very red hue and in spirit almost like a Saul of Tarsus, he bought a newspaper. Then he summoned to his aid two strenuous young journalists, Nakae and Matsuda, and opened fire in catapult style on all visible abuses, which, it must be confessed, were many. In fact, politics at the capital, in the eighties, were frightfully corrupt. Autocracy, clan government, bribery and the luxury and incapacity of high noblemen, were among the objects of his attack. The editors preached doctrines that startled all Japan, but especially the intrenched bureaucracy, which seemed bent on perpetuating all the evils of the old feudalism. Unmoved by threats of assassination, or the fierce opposition of the ultra-conservatives, Saionji was deaf to all criticism; but after a brotherly talk with the emperor, he melted. Japan's supreme friend, who read men and knew his people, by kindly argument showed this patriot that not only were the times not yet ripe for such idealism, or for Saionji's method of realizing dreams, but that the desired result would surely come in another way. So the *Shimbun* ceased publication. Saronji undertook other methods of bringing about the reforms that lay so close to his heart.

A little later, after accompanying Ito to Europe to study the western constitutions and their working, Saionji entered upon a brilliant diplomatic career, serving at Berlin and Vienna, whence he was called home to be head of the Foreign Office. He has been Premier three times. It was in the intervals caused by the collapse of Cabinets that he rendered his most distinguished services. These were of frequent occurrence because the nation was trying to work the unworkable. In other words, a constitutional system was being tried in which horse and ass were harnessed together. That is, while the budget was more or less under the control of the Diet, the Ministers were responsible, not to the national representatives, but to the sovereign. This system broke down utterly in 1918. On the fall of the Terauchi Ministry, Saionji was again asked to form a Cabinet, but declining, on the ground of ill health, he turned the whole matter over to Kei Hara. In a word, Saionji had lived to witness the fulfilment of his Imperial friend's prophecy, and to see his own brighter hopes come true. Above the medium Japanese height with long, oval face, closely shaven, Saionji shows in every lineament his high breeding. His polished manners alone have won many friends. As closely in sympathy with the people as ever, he is as loyal to the young emperor as he was to Mutsuhito, his old master and friend. When requested by the present emperor to act as his deputy at the meeting in France, there being none better fitted for the work than this lover of France and of democracy, Saionji, at eighty, accepted the responsibility, ready, as ever, to serve his country and his sovereign wherever opportunity offered.

Baron Makino, the colleague of Saionji now at Paris, is a younger man. His father, Okubo, born in Satsuma in the far south, never knew much of the Imperial court, until, in 1867, his transcendent abilities won him the cognomen "the brain of the revolution." Of all the mighty men of vision and service, who created the new Japan, none was more like an Occidental, in body and mind, than Okubo. Immeasurably superior to his colleagues as an interpreter of European methods of thought, his lightning-like cognition solved many a problem. As a means of making Japan great, of unifying the nation, of maintaining honorable peace within and beyond her borders, and of eradicating every vestige of the feudal spirit and of sectionalism, this fiery scion of the fighting clan of Satsuma believed in measures of peace and conciliation more than in those of war. Only a few days subsequent to the historic conclave, at Verbeck's house, on the unsettled question of peaceful or military development—of railways *vs.* army—Okubo advocated the laying of iron rails from end to end of the empire—even if the enterprise yielded no dividends for a millenium—in order to unify, educate, and develop the nation so long disintegrated by feudalism. Okubo was keenly interested in American politics, and was deeply desirous of bringing Japan and America into closer sympathy one with another. On May 14, 1878, he was assassinated by six swordsmen of his own clan. The instant answer of the Mikado to these self-styled "instruments of Heaven's vengeance" was given in the posthumous raising of Okubo to the highest rank and the ennobling of his heirs.

It is Okubo's second son who is the subject of the present article. He was born in 1861, and was at the time of his father's death a student in the Imperial University. After finishing his education in Japan, he studied in Brooklyn and London. Adopted by the Tokio samurai, Kichinojo Makino, the lad took this name, becoming the head of the house. He married Miss Mine Mishima, the accomplished sister of Yataro Mishima, who, after graduation from one of our American universities, is now president of the Bank of Japan. Makino has revisited the United States and sits in the House of Peers. He is fond of music in his home, and is a notable club man. He has the long oval face of his illustrious father; but, while the latter was noted for his luxuriant side-whiskers in the English style, Makino wears a close cropped moustache. Beginning his career in the Foreign Office, he has been chancellor, counsellor, or Minister in European capitals, a provincial Governor, a member of the Cabinet and of the Privy Council. The decoration of the first class of the Order of the Rising Sun is rarely bestowed, but for his services at Vienna, during the Russian war, it was given to Makino. When the world war broke out he was in the Foreign Office. In June, 1917, he was made Diplomatic Advisory Counsellor to the Emperor, and he has now acted as his representative at Paris through all these long and weary months during which the peace negotiations have dragged out their interminable length.

But why multiply words? The true explanation of Makino's success lies in the fact that he is the veritable reincarnation of his father. To be a great man's son is in many cases a handicap, rather than an advantage. Makino's salvation has been in this, that broader experience of the world, in a new era, has yielded more poise; and a greater breadth of view, even if accompanied by less intense concentration. Of all the sons of Japan, none excelled in vision and brain power Okubo Toshimitsu, the father whose life has been written in French by Henri Courant. So the name has not been unknown in Paris. EOTHEN

BALDWIN-WALLACE COLLEGE

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Foreign Correspondence

I. The Revolution in Hungary

Budapest, March 30

I HAVE now been three months and more in this seething caldron of hates and prejudices called Europe. For more than a month I was in a new republic bordering on Hungary, a new republic where race hatreds and passionate chauvinism, wrangles about coal mines and economic advantages, strategic boundaries, historic territorial claims, and megalomania of race pride monopolize human thought. Suddenly, by a short journey, I was transported into an atmosphere of peace and good-will among men. By the magic of changing the direction of human thought and hopes, the people of Hungary have purified the wellsprings of their humanity. I do not say that these fountains will remain undefiled, that the old habits will not reassert themselves. But "it is better to have loved and lost"— and the Hungarian people will never return entirely to their old ways.

The great commander of this revolution is a man called Ulianov, alias Lenine. When the history of this period comes to be written, Lenine, I am inclined to think, will be its greatest figure, with nobody a bad second. Daily, from his headquarters, this commander of internationalist forces issues his commands by wireless, and his followers, sitting in the castle of monarchy, make notes and follow instructions. Couriers travel back and forth to the seat of the internationalist caliphate for orders, aeroplanes wing across the mountains to fetch his behests. He advises when to act and when to delay, when to be firm and when to yield. Perhaps he—a thousand miles away—is the real head and front of this proletarian republic of Hungary.

We have wrongly read the spirit of proletarian revolution. We have read too much about class warfare and too little about brotherhood. Yet, its spirit is the essence of brotherhood; it is not the spirit of class warfare. Never was an overturn accomplished with less terror than this of the Hungarian Government. All the world now knows how the revolution was accomplished. Nationalism had gone bankrupt. There is no question that the Entente commissions, with the exception of ours, had behaved badly toward the vanquished Magyars. A man who was present at the interview, somewhere in Jugoslavia, between Karolyi and General Franchet d'Esperey, after the Entente had broken through Macedonia and after the first Hungarian revolution, told me that d'Esperey treated Karolyi as no decent person would treat a servant. All through subsequent negotiations, the missions, always excepting ours, lost no opportunity to make the Hungarians feel that they were the vanquished, whose duty it was to lie down and let their conquerors wipe their boots on them. Yet Karolyi had consistently, throughout the war, been friendly to the Entente, and had risked everything to bring Hungary over to our side. Finally Colonel Vix, accompanied by members of the Allied missions, demanded a further withdrawal of the Hungarian line on the east by 200 kilometres. I am not sufficiently versed in the Rumanian question to judge of the justice of this demand. The withdrawal should at least have been asked as a merely temporary measure. But Colonel Vix, according to several witnesses, stated that this withdrawal would mark the final boundaries of Hungary. If this boundary was to be definitive, then Hungarian nationalism faced bankruptcy, riots, excesses and bloodshed. Karolyi could do no more. The Majority Socialists went to the jails, released the Bolsheviki, and handed the Government over to them.

Instead of disorder and riot and bloodshed, wonderful to state, the result was a sudden extinction of the old jingo passions, and a welling forth of a new passion for brotherhood. Said Bela Kun, with whom I spoke: "We don't care about boundaries. All our hopes are in the masses and the possibility of brotherhood. The boundaries of our republic will be coterminous with the boundaries of the proletariat." Kun was chief of propaganda under Lenine. He had been a prisoner in Russia and was released by the revolution there. Bela Kun, as an expert in the technique of proletarian revolution, is the acknowledged leader, with his chief Lenine always within wireless call.

What did the proletarians do when they came to power? Did they raid the bourgeoisie and pull them out of their palaces? Not at all. In the first place, they fixed a death penalty for looting and disorder. I can honestly say that I heard of more disorder due to race hatreds in the country of my recent sojourn than during the revolution in Hungary. The public utilities function fairly well in Budapest. The trolleys run as usual. The telephone works, though rather badly (which may be said of almost every European capital). The streets are lighted and decently clean. Alcohol has been abolished—again under penalty of death for secret selling.

Although food is rather scarcer in Budapest than before the revolution, it is now seasoned with a seasoning that makes it taste better than the food at Sherry's—the seasoning of justice and democracy. I stopped at the most fashionable hotel in Budapest. It was meatless week. In the comfortable dining room I had for my dinner bread a-plenty, sauerkraut and two boiled eggs, noodles sweetened with honey, cheese, and coffee substitute. In a little workingman's restaurant on a back street, I had the same thing next day, at somewhat less cost. For the first time since the war began rich and poor eat much the same food. The poor eat more than they used to and the rich less. Food hoards have been confiscated for the public benefit. Hungary was a land of shameless selfishness in food. Banker and nabob ate and drank to excess while the workman starved. But now, even at afternoon tea at the Ritz, the high-rouged ladies in near-Paris gowns, and the begaitered *jeunesse dorée* who have learned nothing from recent events, can get nothing save a few crackers and an unsweetened cup of near-tea from the "untippable" waiters. The waiters have decided that it no longer comports with their self-respect to take tips. The service has not suffered by the elimination of tips; it has rather gained in friendliness and geniality. And the most beautiful Hungarian band still plays passionate music at these teas and still ends up with that soul-stirring justification for Hungarian chauvinism—the Rakoczy March. But now nobody gets up or cheers.

When society has to be made over to attain the proletarian heart's desire, a wholly new schedule of laws has to be enacted to take the place of the old bourgeois code. There are laws for the complete transformation of education, the establishment of continuation schools, and the communization of banks, of houses, of art collections, and of factories. There are regulations restricting the withdrawal of bank deposits to 2,000 Kr. a month, and cutting down all fortunes to the 50,000 Kr. level. There are new wage scales which bring the average of wages to 1,500 Kr. a month and do not

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permit the experts and entrepreneurs to get more than 3,000 Kr. a month. Also there are laws which give the soldiers a total monthly wage of over 3,000 Kr. The theatres have been communized, the prices of seats reduced, and boxes abolished. All shops, retail and wholesale, have had to register all their stock, and no one is allowed to purchase at random; one may buy only what he can prove that he needs. While the scarcity lasts, hoarding and speculation in the necessaries of life are not to be allowed. The old law-courts have been abolished, and revolutionary tribunals established where a lawyer may not show his face except under penalty of death. The people's commissary said in stern Cromwellian tones when appealed to by briefless barristers, "If you can't learn a useful handicraft, then you'll have to learn to sweep the streets."

All jewelry above 3,000 Kr. in value has been taken over by a stern Government. Strange to say, few ladies resisted. No one as yet knows exactly about that death penalty. Do they actually mean it, or not? Nobody wants to be the first to test the present Government's firmness on this point. I spoke to one rich, pretty, but overfed, lady who had meekly handed over her pearls and diamonds. She told me of it with tears. Behind those tears were nameless horrors—the possibility of no servants, of doing her own work, and maybe of going out to do other people's work in case her husband did not succeed in smuggling some of the hundred millions he had made in speculation during the war, across the border to Vienna or to Switzerland.

Naturally not everything is perfect in this new state. Practically all banking business has stopped, except for the drawing of small checks, up to 2,000 Kr. for personal use, or checks for the payment of wages. International business, the sending of money by private individuals to Austria or Switzerland, and trading in foreign exchange are over. There is no evidence as yet that the present Government is running on anything but the momentum supplied by the old machine, which has been scrapped. On the other hand, the Government is in possession of a certain amount of ready cash, it holds the jewelry it has confiscated, and it is in receipt of a steady income from the communized houses. Yet with out-of-work, old age, and incapacity pensions, with more liberal workingmen's insurance and tremendous soldiers' pay, the running expenses must be great. The Government states that it has about 20,000 Red soldiers under arms. These cannot be said to be very formidable as yet, since they have little discipline. Some financial relief will be obtained from the repudiation of the war debt held inside Hungary, which will amount to almost 50,000,000,000 Kr., but such action cannot solve the financial problem.

To old-fashioned eyes, this dictatorship of the proletariat may look oppressive. There is, for instance, no such thing as a free press in Hungary. All the newspapers have been nationalized and write exactly as they are told; all look alike and are alike uninteresting. In the communization of the theatre, however, much has apparently been gained. Schiller, Shaw, Shakespeare, and Molière largely constitute the present programmes. Would not Broadway be much better off for such a dictatorship of the theatre?

Another feature unpleasant to the capitalist, is the law governing the coming Soviet elections. In these elections only working people can vote; no capitalist will be allowed to cast a ballot. The barber who shaves me points out that he will be allowed to vote, but that his "boss," who also works all day shaving customers, will not be permitted to do so, as he is a capitalist. All working women will, of course, have the right to vote. The present Government is practically self-appointed. Three men who served the old Government have places in the new—Garbai, President of the Commissaries, Kunfi, Minister of Instruction, and Boehm, Minister for Socialization. Kunfi is the strongest man of the three and has consistently stood for moderation. It is commonly agreed that the communization programme has been carried out without bitterness or violence. Even the communization of housing has been carried out in a decent and kindly manner, and sick people have been particularly favored. There have been no hard words or unnecessarily hard acts. The work goes on, and the middle class stands by in consternation.

If the Entente hopes to see a form of bourgeois socialism develop, then it should see to it that Hungary is not allowed to starve to death, as now appears possible. It is no longer the moment to make a difference between good little nations and bad little nations when it comes to starvation. We hurry to feed the dying population of Vienna, because we are suddenly panic-stricken at the idea that a starving Vienna may mean Bolshevism. We feed nobody without ulterior motives of profit to ourselves. We do not think of the Viennese as starving men and women and children, but as our pawns. And so we now do not think of the Hungarians as human beings, but as the opponents of our very doubtful political system. Where is there real charity among us?

H. G. ALSBERG

II. Belgium and Holland

The Hague, March 9

THE leaders of the Flemish activists, who during the German occupation exploited the prostration of Belgium for what they foolishly believed to be the good of Flanders, are now exiles in Holland or, so far as they have not saved themselves by flight, are awaiting their trial in Belgian prisons. The sudden collapse of the absurd made-in-Germany platform on which they had installed themselves as the chosen rulers of the Flemish state gave an unexpected turn to the tragic comedy prompted by the German stage manager in Brussels. The pompous dictators of the "Council of Flanders" have ceased their grandiloquence and are now acting the noble part of martyrs. But it is not they who are being martyred, it is the Flemish language that is suffering martyrdom through their fault. Their traitorous action during the war has called forth an anti-Flemish reaction which bodes little good for the future of the Dutch language in Belgium. For the sins of the activists the whole Flamingant movement is held responsible, regardless of the fact that prominent leaders of that movement, such as Professor Paul Fredericq and Professor Leo van Puyvelde, have suffered deportation and exile rather than submit to the rule and the threats of the invader. "The University of Ghent, cleansed of all German pollution, must be given back to the worship of French culture," is the demand of these anti-Flemish reactionists. As if, by the use of the Dutch language for university lectures, French culture should ever be in danger of losing its hold on the Flemish race! The civilization of both Holland and Flanders is essentially Latin, and the use of the Dutch language for university teaching, far from making the Flemish student forget his indebtedness to France, would on the contrary

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strengthen the influence of the Gallic spirit by creating the means of university training for an increasingly large number of Flemish boys and girls who, owing to the exclusion of Dutch speech from the lecture rooms, are now barred from the benefits of higher education which alone could make them realize the Fleming's debt and affinity to France.

The activists, indeed, have given cause for the unjust identification of Flemish with German culture and have thus supplied the anti-Flemish agitation in Belgium with a weapon against the cause for which they became traitors to their own country. But for the Belgian Government to handle that weapon in the way desired by these agitators would be a short-sighted policy, tending to estrange the non-activist Flemings, to whom more than nine-tenths of the Flemish people belong, from a Government which they have always faithfully supported during the war.

If the activist intrigues of a few are able to compromise the entire race for whose benefit the plotters claim to have been working, the Walloon population of Belgium is no less guilty than its Flemish counterpart. For among the Walloons the Germans found their willing tools as well. The French Belgian press, which never tires of representing Flemish activism as a disgrace to all Flanders, has carefully concealed the fact that in Wallonia similar schismatic plots were hatching during the German occupation. But to admit so much would not suit those agitators, who claim the whole of Belgium for the rule of French as the officially recognized language of administration.

The propaganda for annexation of some Dutch territory by Belgium is part and parcel of this anti-Flemish reaction. These agitators know well enough that the real mainstay of the Flemish cause is not Germany but Holland. Purely political considerations made the Germans supporters of the Flemish movement, which before the war had no interest for them, not even for those Germans who were residents in Flanders. But Holland, with its standard language, of which the Flemish speech is only a dialect, is the main force which backs the Flemings in their incessant fight against the encroachments of French on the region where Dutch has been spoken for a thousand years. A four-years' residence among the Hollanders has taught the Flemish refugees to recognize in their affinity to the Dutch their only chance of asserting themselves against what they call the French danger. By sowing discord between Holland and Belgium the annexationists in Brussels hoped to spoil the harvest which Hollanders and Flemings promised themselves from this renewal of their former intimacy. Their strategy has succeeded but too well. The Dutch press ran into the trap, and replied to the campaign of only a limited group of annexationist papers with a bitterness and acrimony which did too much honor to the leaders of the agitation, and played into their hands by helping to disturb the friendly feelings between the Dutch of Flanders and Holland. For it was unavoidable that those Flemings who, in opposition to the activists, feel themselves first of all Belgian citizens, should resent the vehemence with which the Belgians in general were hauled over the coals of Dutch indignation. This animosity is the more regrettable as the two countries will, in the end, have to settle the question of the Scheldt by diplomatic negotiations which will require an amicable give and take on either side. But the present feelings do not create the right atmosphere for cool deliberation and forbearance.

The recent decision of the sub-committee of the Conference in Paris, to the effect that it is incompetent to be judge in this matter which concerns a neutral state not represented at the Conference, may sober down the annexationist greed on the one and the indignation on the other side. Much harm might have been prevented if the Belgian Government had not maintained an ambiguous silence which was explained by the Dutch press as an indication that it approved of and supported the annexationists' claims. Mr. Vandervelde, indeed, in a Socialist meeting had denied all expansionist intentions on the part of the Government. If the Government had any such imperialistic plans, he said, it would not count him among its members. But what, then, prevented the Cabinet at Brussels from clearing the air by an unambiguous statement to that effect? It was probably not unanimously opposed to annexation and wished to avoid an internal conflict by passing the responsibility for the decision on to the Conference at Paris. The Ministers Renkin, de Broqueville, Segers, and Carton de Wiart are said to have been, if not in favor of, at least not disinclined to annexation if a chance were offered them to extend the Belgian territory. But that chance seems extremely small now. Mr. Frank, the Belgian Minister of Colonies, who is a faithful friend of Holland, expressed to a correspondent of *De Telegraaf* his satisfaction at the frustration of the annexationists' ambitions. "We have not fought for justice that we might trample upon it now." That is the spirit which makes for reconciliation and good neighborship, and if only the press of both countries will restrain itself, the men in office at Brussels and The Hague may come to an agreement which will satisfy both parties and unite the two kingdoms for the good of their common interests.

A. J. BARNOUW

III. The Education of the Adult Worker

London, April 14

"WE must educate our masters" was the exhortation given to the country by Robert Lowe fifty years ago, when an extension of the franchise put the vote into the hands of workingmen. Today this famous utterance seems a relic of ideas that have become out of date. It smacks too much of the well-meaning philanthropy of the Victorian period. The modern worker does not want to have things done for him by the upper classes. Even his education is not to be a boon conferred upon him from above, whether from the altruistic motive of the kindly benefactor or from fear of the mischief that might be wrought by an ignorant electorate. The university extension scheme, with all its merits, is now felt to be inadequate because, as Rev. W. Temple puts it, it is a bridge between classes that is built from one side only. Something more democratic is needed nowadays—something that no longer regards labor as clay in the hands of any potter, however skilful.

This new spirit of educational self-determination has found expression of late years in the Workers' Educational Association, which some distinguished university men who have been in close touch with it describe as without doubt the most promising educational movement going on in England today. Its most characteristic feature is the tutorial class, consisting of thirty persons of either sex above sixteen years of age—usually between 25 and 35—who pledge themselves to undertake a three-years' course of study reaching the standard of university work in honors.

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The tutor is a university man. The students are mainly manual workers, most of whom have not attended evening classes and have left the elementary day schools at an early age. The work consists of an hour's lecture, followed by an hour's discussion. Members are also required to write fortnightly essays, of a nature to demand independent reading. The affairs of the Association are administered by joint committees, consisting of an equal number of workpeople and of university representatives. The choice of subjects is left to the students themselves. Most preference is shown for general and industrial history, economics, political science, philosophy, biology, and literature. The regular work of the classes is supplemented by the holding of occasional summer schools.

The W. E. A. was founded in 1903 by a small group of trade unionists and coöperators. In 1907 Oxford University came into the movement, and its example has since been followed by every university and university college in England and Wales. Today the Association registers 14,697 individual members, 209 branches, and 2,709 affiliated societies, i.e., trade unions, coöperative societies, and other bodies that give the movement their support. These figures do not mean that 14,000 persons are taking a full three-years' course. There are about 120 such classes, with a membership of over 3,000. The remainder are members of one-year classes and study circles that do not require the mortgaging of so much of the worker's scanty leisure. The movement has also reached the overseas Dominions, and is being vigorously developed in Australia, New Zealand, Canada, and South Africa.

There is unanimous testimony that the W. E. A. presents a spectacle of intellectual energy and enthusiasm which finds no parallel among the leisure classes. During the war it was found that far more serious reading was done in the camps and in the trenches by the members of this body than by any other type of enlisted men. As to the work at home, one could desire no better evidence than that which appears in the interim report of the Committee on Adult Education appointed by the Ministry of Reconstruction, with its many stories of the persistence and zeal displayed by men who have to struggle against the handicaps of long days of exhausting toil, lack of privacy for home study, and other harassing industrial and social conditions. Yet the output often reaches a high standard. Oxford examiners have been amazed to find that many of the students' essays—written perhaps, in the single living-room of a workman's cottage in the small hours after the children have gone to bed—are equal to the productions of honors men in the Final Schools. Where the human sciences, at any rate, are concerned, intensity of purpose and actual experience of life seem to make up for the lack of that secondary-school teaching which has hitherto been considered a necessary preparation for anything deserving the name of higher education. It is significant that the tutorial classes are exercising a valuable reflex influence on the distinguished university men who conduct them. It has been noted that a tutor whose main work is in connection with a college at Oxford or Cambridge gains in power after he has had some experience in teaching a W. E. A. class. The report of the Royal Commission on University Education in London testifies that "the intimate personal knowledge the workers have of many important social and economic problems throws a light upon the history of industry, and on the relation of capital to labor, which is of inestimable value to the teacher and investigator." Professor Pollard, in an address to the Historical Association, has similarly declared that working-class students have been compelling historians to pay more attention to the lives of ordinary people, not only in modern times but in the ancient world.

A good deal of the pressure for educational reform as a means of "reconstruction" comes from employers who are anxious to obtain the services of more efficient "hands." What they are looking for is the better technical equipment of the workers. They have no desire to stimulate the thinking power of their men, except in so far as it may make them more intelligent operatives. That is not by any means the ideal of the W. E. A. It lays most stress upon the widening of the worker's interests and the development and expression of his personality. "There is no educational body in the country," says A. E. Zimmern, "whose conception of education is less 'utilitarian' than that of the W. E. A. Even in the School of Litterae Humaniores at Oxford it may be said that there are men who read Plato and Aristotle because it is presented in an examination for Government posts with pensions attached. No such taunt could be levelled at the work of the W. E. A. Men do not join it and work in its classes in order to 'get on.'" The object of the Association, in short, is neither to give technical instruction to make the workman a more efficient instrument in the processes of industry nor to provide him with a means of rising into a higher social class, but to assist in the satisfaction of his intellectual, aesthetic and spiritual needs, and thus give him a fuller life.

The purposes of the W. E. A. differ also from those of another movement, which requires some notice. There is a flourishing organization called the Plebs League, whose activities have their centre in the Labor College (formerly the Central Labor College). This League takes its stand on the fact of the class struggle. It insists that the education with which the Labor movement is concerned must be based upon a recognition of the antagonism of interests between capital and labor. The education it seeks to promote is therefore of a type that is "definitely designed to assist the workers in their struggle for social and economic emancipation." Accordingly, education, in the view of the Plebs League, must be propaganda, not "based upon the ideas of the ruling class, taught in the universities which express its class outlook upon society," but "based upon the point of view of the working class, and designed to equip the workers for their struggle against capitalism and capitalist ideology." The application of this theory may be seen in the attitude taken by the League toward the study of economics. While the W. E. A. encourages its students to read the works of all authorities, "from Marx to Marshall and from Adam Smith to Hobson," and to form their own opinions on each, the Plebs League tutors endeavor deliberately to indoctrinate their pupils with the principles of the Marxian school. The League desires no coöperation with the universities by joint committees or otherwise. It relies upon the support of the trade unions and other labor bodies exclusively, and has received considerable help from them, especially in South Wales, Northumberland and Durham, the Clyde area, Yorkshire and Lancashire. It directs a continuous stream of criticism against the W. E. A., which replies by claiming for itself a nobler conception of education, and by arguing that there can be no real emancipation of the working class that does not spring from faithfulness to the ideal of intellectual freedom.

HERBERT W. HORWILL

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To a Friend

By FREDERICK PETERSON

I know not what of lordliness and splendor
Shines through the sea-green windows of thine eyes,
What long-gone race re-views familiar skies,
What unborn line looks wistfully and tender
(Vaguely foreknowing what the years engender)
Out on new paths to unknown destinies,
What spirit-legions urge, on what emprise,
Whether to holy conquest or surrender—
But this I know; within the depths of being
The Past and Future, two Eternities,
Stretch far—beyond all dreaming or surmise.
To me, so lamely knowing, dimly seeing,
Who yet have felt the reaches of thy mind,
These rifts reveal diviner deeps behind.

In the Driftway

THE Drifter is glad to learn that the old wrought-iron fence that had encircled the Bowling Green since pre-Revolutionary days has been recovered in a municipal back-yard. This is a suitable time for its restoration, as it is an early record of American intolerance of kingship. The broken surface of the posts shows that republican weapons struck off the crowns that graced the Green in British days. When the fence is again in place the Drifter is going to count the posts and see how the lost crowns of the Battery compare with the fallen crowns of Europe. Perhaps the public-spirited citizens who have been interested to restore this old landmark may next cast their eyes on St. Paul's churchyard. The Drifter looks down sorrowfully into what should be one of the most beautiful little oases in the city. A few patches of bright green break the black sod, the trees are drear skeletons, the bushes are dead, and the grave-stones crumble. Perhaps after the Loan campaign, the hardworked parish may be able to afford a spring cleaning.

* * * * *

THE death of Asher C. Hinds removes the kind of figure quite too rare in our public life—an acknowledged master in his field. When Mr. Hinds, in 1894, at the age of thirty-one, was drafted to be "clerk at the Speaker's table," he knew nothing of the subject of parliamentary precedents. But Speaker Reed understood what he was about in this choice, as he did in so many other matters, and Mr. Hinds set himself vigorously to the task of learning his duties; he proceeded with such unusual thoroughness that he soon knew more than any one else in Congress as to precedents and practice. In fact, he learned a vast deal more than he actually needed in order to fill the position well. As a result, we have his "Parliamentary Precedents of the House of Representatives," an eight-volume treatise which is a standard authority throughout the United States, and for which he received from Congress an award of twenty thousand dollars, and a "Hinds's Precedents of the House of Representatives." He was also the editor of the "Rules, Manual, and Digest of the House of Representatives." But he did not specialize merely upon the American Congress. He knew the procedure of the Roman Senate, and how the members of the Rump Parliament in England carried on their work. In 1910 Mr. Hinds left the Speaker's table to look at the world from the other side of the House, serving as a Congressman from the Portland district of Maine from 1911 to 1917. It is a most interesting Congressional figure that now disappears.

* * * * *

IT is one of fate's little ironies that the Château de Plessis-Villette, erstwhile the home of the Marquise de Villette, the pet and protégée of Voltaire's old age, should have been harboring the German deputies to the Peace Conference. Time was when Voltaire regarded Frederic II as the greatest of kings, and Frederic Voltaire as the world's greatest philosopher. But the halcyon days passed, and before the king's death Voltaire had ceased to be *persona grata* at the Prussian court. One of Voltaire's grievances, though not the final one, was Frederic's persistent refusal to invite Mme. du Châtelet—the "divine Emilie"—to Berlin; Frederic was always churlish about women. Today it seems that, in a way, Mme. du Châtelet is avenged, though what the gentle ghost of the Marquise or the steadfast spirit of the man who demanded justice even for the dead may think about the present arrangements is a question.

* * * * *

FIFTY years of Hampton! From the Drifter's long-past childhood there float fragrant memories of an annual spring visit wherein were blended roses and honeysuckle, strawberries superb as those of Aberdeen, smiling dark faces, and voices above all others tender and moving. Small wonder that the music-loving laird of Skibo sets them first in his affections. Against this background of memory flashes the vivid figure of General Armstrong, with all his breeziness and beauty, and his intoxicating enthusiasms. One almost forgot the earnest and untiring quality of his work in the keen joyousness of it. His torch but burned the brighter when he tossed it gaily as he ran. This torch for long years after glowed faithfully in the kindly, steadfast grasp of Dr. Frissell, and its sparks have lighted answering beacons throughout the South. To Hampton the Drifter always turns with pride when foreign visitors ask to see us at our best.

THE DRIFTER

Contributors to this Issue

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Correspondence

The Silence of Fear

TO THE EDITOR OF THE NATION:

SIR: In your article "Poisoning the Wells," in the issue of March 8, you refer to the "unbalanced, unscholarly, and morally pernicious utterances" of our universities during the past four years, which have "deprived them of all claim to moral leadership in the present crisis." But do you, does the forward-looking public, know the situation from within? "Universities" mean to you only the university voices; to some of us within they mean today still more the university silences. Those silences are the true tragedy of the American universities—the voices are but the comedy, often but the farce comedy. To the terrorism of the Espionage Act, so fiercely assisted by a disordered mass-consciousness, has been added the terrorism of intra-mural control, so righteously sensitive for the "loyalty" of the institution, so vindictive against the slightest deviation from what "the authorities" conceive "loyalty" to be. I have known men who were rebuked as disloyal because they were suspected of "an intellectual attitude toward the war." The thinker was told by supposed fellow-thinkers that it was wicked to think.

The higher type of university professor, however jealous of his right to think and to speak for himself, is as a type a coward, if you will. He lives forever under the shadow of a great fear. It is not the fear of Leavenworth; it is not the fear of social disfavor. It is the fear of losing his income. He has usually a family with young children born late. He may have aged and dependent parents besides. He has seldom saved much from his miserable pittance of a salary. He clings still to the Carnegie pension as the hope of his old age. And his one great fear has kept him from speaking out his thoughts at a time when the nation needed them as never before. Thus it is that the deepest wisdom and the finest love of country and humanity have for the past two years or more been voiced, been whispered, only in little dedicated groups of two or three around the fire-place or furtively entrusted to little slips of paper and anxiously filed away in the wee small hours of the night.

West of Chicago, April 9 ROBERT WYLIE WELDON

The New Spirit of American Labor

TO THE EDITOR OF THE NATION:

SIR: For those who would know the new spirit of American labor nothing better could be recommended than the regular reading of *The New Majority*, published weekly by the Chicago Federation of Labor as its official journal, or of the Seattle *Union Record*, published daily by the Seattle Labor Council.

New York, April 15 GEORGE P. WEST

Self-Determination or Historic Frontiers?

TO THE EDITOR OF THE NATION:

SIR: The excerpts regarding "Political Parties in Croatia" in the *Nation* of March 22, suggest a few kindred topics of inquiry. Are the Slovaks ready voluntarily to surrender their national identity, or are they to be made to serve as "Kulturdünger" for their more numerous and powerful Czech brethren? What is to be the fate of three odd million Germans at present included in the "recognized" Czecho-Slovak state? Are we going to have ethnographic self-determination in north-west Hungary and the inviolate sanctity of "historic frontiers" in Bohemia, Moravia, and Austrian Silesia, with perhaps some sort of devious compromise in the Polish portion of the latter? Let us have light!

Denver, April 28 HERMANN ROTH

An Artificial Union

TO THE EDITOR OF THE NATION:

SIR: Please allow me to call attention to a serious misconception of the Slesvig situation, which Mr. Schrader is helping to strengthen through his contribution to the *Nation* for April 26. The compound word Schleswig-Holstein was not in general use till after 1866, when the two duchies were united into one Prussian administrative district. The union, though centuries old, is purely artificial, for Slesvig has been Danish since the dawn of history while Holstein has been German. The historic charter making them "one and indivisible now and forever" was a promise given by Christian I, in 1640, to nobles of Holstein, who in turn voluntarily chose him as their suzerain. Yet the Eider River continued to be the boundary between Danish and German soil, and the difference in the status of the two duchies was distinctly maintained. Slesvig continued to be a fief under the Danish crown, while Holstein was held by the Danish king as a fief from the Emperor. In 1815, this difference was again recognized by the admission of Holstein to the newly formed German Confederation. As Slesvig was a part of the Danish realm, it is generally recognized—also by McCarthy, whom Mr. Schrader quotes as an authority—that by the conquest of the two duchies in 1864, the integrity of Denmark was impaired. The union between the two duchies, violating as it does the principle of nationality, has been the chief cause of the Schleswig-Holstein problem, which has baffled statesmen and puzzled historians. Thus, the revolution of 1848 was not a rising of the two duchies, but of Holstein supported by a pro-German minority in Slesvig. In these days of democracy and of vowed recognition of national rights, it is scarcely reasonable to resurrect a promise made by a personal ruler four hundred and fifty years ago, that had been buried for centuries while treaties were made and broken, and, by assigning to this charter a peculiar sanctity, make it the basis for the perpetuation of an unfortunate error of the past.

The contrast between the two sections has been accentuated by the nationalistic development of the nineteenth century. Holstein has become more Prussian than Prussia herself. No effort to incorporate Holstein into Denmark would be justifiable, and the government of that kingdom has definitely stated that it wants no annexations that would conflict with the wishes of the inhabitants concerned. That North Slesvig is Danish is equally well established, and an overwhelming majority of her people have expressed themselves in favor of reunion with Denmark. Moreover recent events indicate that the rising wave of Danism has counteracted the partial Germanization of South Slesvig to such an extent that this section also wishes to become once more a part of the Northern Kingdom.

Mount Holyoke College, April 30 KAREN LARSEN

Food and Work

TO THE EDITOR OF THE NATION:

SIR: I believe it was President Wilson who stated that the proper way to fight the spread of Bolshevist doctrine is by food and industrial activities. My impression from reading commercial and technical articles is that the manufacturers and merchants of this country are extremely anxious to set up again an export business with Europe. Newspapers report the largest wheat crop in history, and all indications are that this country is in a position to fight this Bolshevist menace along the lines indicated by President Wilson and Mr. Hoover.

Why is it that the United States Government does not issue a statement of the facts and undertake a programme which will result in the conservation of food products and their transportation to those countries of Europe whose population is starving?

Oakland, Calif., April 20 JOHN F. JOHNSTON

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A Home Missionary

To the Editor of the Nation:

Sir: I was about to celebrate my return to civil life by sending you a regular subscription when your disclosure of the benighted condition of our Senators led me to reconsider. Surely their enlightenment is of more importance than mine—and so I offer the enclosed little sum as the nucleus of a fund to provide such Senators as you think need it most with free copies of the *Nation*. If it is thrust under their noses it may occur to some of them to read it once in a while. As for me, I can continue to go to the library or borrow from my friends!

Urbana, Ill., April 27 L. D. Tilton

[We are glad to devote our correspondent's remittance to the purpose indicated in his letter.—The Editor]

Prolonged Censorship

To the Editor of the Nation:

Sir: Will anyone enlighten us as to why the British Indian Government bars the native Indian papers of the advanced school from coming to this country? The other day it was said in the Legislative Council of India that while papers were allowed to reach England, their export to foreign countries was still under control. You will be amused to know that since the armistice this control has been made even stiffer than before. I subscribe to about half a dozen newspapers and the same number of magazines, but I do not receive any, except one weekly review of pro-Government views.

New York, May 1 Lajpat Rai

How Shall the Teacher Teach?

To the Editor of the Nation:

Sir: American idealism, so called, is sick with two diseases: speed and unreflectiveness. Increasingly all classes are absorbed in the great drive for material existence, marked by intense, unremitting activity: "Into this universe, and *why* not knowing nor *whence*, like water willy-nilly flowing."

That certain classes chiefly concerned with the machinery of material production should be held in this vortex is perhaps unavoidable; but that very inevitableness makes it imperative that the classes nominally concerned with the interpretation of life should be free to examine the why and the whence, and to reflect freely upon them. Such free classes should be preëminently the scholars, the teachers, and the clergy. But what is the measure of their freedom, either to examine or to reflect? Absolutely *nil!*

Art and scholarship are products of a leisure class. The college professor combines theoretically the tastes and duties of scholar and teacher. Actually he is driven by the discrepancy between the high cost of living and a professor's salary, by the interminable routine of university affairs, by the necessity of extension work, lectures before women's clubs, commencement addresses and other forms of "service to the state" (a euphemism for publicity). The college professor, I say, has no time to think. And for enjoyment he joins the other tired business men of his day and goes to the movies!

What about his freedom to examine, had he the time? Recently a State board of education upheld the chief executive of a State university in his decree that members of the faculty must not mix in legislative or political controversies. In comment at the time upon the question of academic freedom responsible for the decree, an inspired editor wrote: "A very good plan would be for the members of the faculty to confine their efforts as closely as possible to the instruction of the young men and women committed to their care." Whereupon I ask, "How shall the teacher teach?"

To protect its teachers is a fundamental duty of a democracy. For, "if the salt hath lost its savor," where shall the saving grace be found? If our teachers may not teach truly, then progress is condemned to costly and devious routes in a state which divorces democratic government from democratic education—the pillar of fire by night wherein the Lord moves to give the people light. How do the people want their teachers to teach? Let them speak. A timid but honest profession needs the support of public opinion. Who will emancipate the professor, and remove the embargo on truth? There is no more important task for a democratic people to perform if they would genuinely emancipate themselves.

Missoula, Mont., April 12 Helen Sard Hughes

A Protest from France

To the Editor of the Nation:

Sir: Your article on "The Testing of France" in the *Nation* of February 22, cannot but be deeply resented by all lovers of our two great democracies. It seems to give a voice to those "ill feelings" that not a few malevolent souls are now trying to stir up between the French and the American people, to disunite what a community of blood and sacrifices should have joined forever.

Now that the war is over, you Americans may say: "Let us return home and forget all about it." We cannot say so; we remain where we are and cannot forget so soon. We have been ruthlessly attacked by the powers of darkness; we have lost our best men. Our strict duty is to prevent any such recurrence. We do not want to interfere with the rights of any nation, but we possess the indefeasible right of protecting ourselves against any abusive interference from others. We therefore require a defensive wall between Germany and ourselves; and we need it not only for ourselves, but "to make the world safe for democracy." That wall must be the Rhine, for without it nothing will be safe.

It may be that discordant voices are heard in our daily press. How could it be otherwise? Is there only one voice in the American nation nowadays? In the same way we do not all approve of our Premier's policy, yet we know that the two leaders of our democracies are laboring side by side in the most friendly spirit, and it is not fair to set them against each other while they are working with the same community of purpose, for both of them have a right to say once more what President Wilson once expressed in his war message: "We have no selfish ends to serve. We desire no conquests, no dominion. . . . We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them."

Roanne, France, April 6 J. E. Bonnoront

Matronymics and Patronymics

To the Editor of the Nation:

Sir: I notice that in most reviews the author of "The Four Horsemen of the Apocalypse" is spoken of as Ibañez. It should be Blasco Ibañez. In Spanish personal nomenclature the rule is that a person bears the name of both parents, that of the mother coming last. The author's name in full is Vicente Blasco Ibañez. At home he is often spoken of as Blasco; never as Ibañez alone. The Spanish custom is commendable, preserving the maternal name and combining logic with justice. The genealogical task is lightened.

The delegate, or commissioner, of Porto Rico at Washington is the Hon. Felix Córdova Dávila. Here in Porto Rico he is popularly known as Judge Córdova, but in Washington he is erroneously addressed by his maternal name alone and is called Mr. Dávila.

Mr. Howells once told me, in speaking of the great Spanish

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novelist, Armando Palacio Valdés, that when he mentioned the name Valdés to Juan Valera, the celebrated man of letters then Spanish minister at Washington, he said he had never heard of him before. In a magazine article about Palacio Valdés I chanced to mention this remark by Valera, indicating that at that time, being a young writer, he was comparatively unknown at home when he first came into prominence with us. Valera was dead when I wrote, but when Palacio Valdés read my article he justly felt hurt to learn that Valera, whom he knew well, and who had spoken highly of his work, should have seemed to profess ignorance concerning him. Had Mr. Howells said Palacio Valdés, the name by which he was commonly called in Spain, there is no doubt that Señor Valera would have recognized the name at once.

San Juan, Porto Rico, April 15 SYLVESTER BAXTER

The True Solution

TO THE EDITOR OF THE NATION:

SIR: I read with interest the letter of your correspondent Eli Yates (in the *Nation* of March 22). When, for the last four and a half years, the leading Governments of the world have adopted the method of force as the only solution, with the active support of all prominent divines, it is not to be wondered at that nations such as Russia and Ireland in their struggle for freedom should follow this lead.

George Lansbury, in the *Herald*, gives the true solution: "The only remedy for hate is love; the only remedy for war is peace." And the sooner ministers of all denominations forsake the paths of militarism and get back to these elemental truths, the better for the world, for Christianity, and, incidentally for the churches themselves. "Ye cannot serve God and Mammon."

Stockport, England, April 11 ANNA BARLOW

Theories of Reconstruction

THE depth of the chasm which divides the type of mind that would meet the new problems of the world by analysis, discussion, and new formulas, and the type which can see in them only a challenge to the use of suppression and force in order to turn the current of the world back into old channels, was clearly brought out in the meetings on international reconstruction before the American Academy of Political and Social Science. The topics discussed covered a wide range, including the present and future of Turkey, Central Europe, and Russia, and the organization of peace; but in each case the speakers turned to the underlying principles involved in the necessary reconstruction, rather than to the peculiarities of the given situations.

Baron Rosen, the Russian Ambassador under the late Czar, typified one extreme. To the question of how to deal with Bolshevism, he replied, "There is only one way—for all to act in concert to put it down with the strong arm." The ruling classes have a solemn duty to perform, because the triumph of Bolshevism means the destruction of the masses, as well as the rulers. This statement followed his assertion that there are not and cannot be enough of the good things of life to go around, and that these can therefore be enjoyed only by the minority. To his solemn warning that if Bolshevism is not extirpated now in Russia, it may bring about the downfall of our entire race and civilization, he added a plea that the United States should immediately support Kolchak in the extirpating enterprise. Mr. A. J. Sack, chief of the Russian Bureau of Information, in general supported this point of view. After enlarging on the horror of the Bolshevist régime, he pleaded that this country should at once declare itself for democracy in Russia, and set itself sternly to the task of wiping out Lenine and his followers.

None of the Americans who have recently returned from Russia denied their repugnance for the Bolshevist methods of terrorization and murder, but their formulation of the treatment to be followed was entirely different. All agreed that while the Soviet form of government is a vital structure, and is destined to become permanent, the Bolsheviki are simply the party in power, and may or may not retain their present position. Mr. Raymond Robins attributed the success of the revolution to the economic breakdown of the Czar's Government, supplemented by the fact that sixty years of agitation had not brought about a single change in the Russian Government or its economic system. "You cannot down ideas with bayonets," he declared, and on this basis recommended the immediate lifting of the embargo and the conclusion of an armistice on all fronts, accompanied by the grant of political amnesty to all people in Russia, the supplying of relief through the Red Cross, and the sending of a commission to study and report on the further rehabilitation of the Russian people.

Only Mr. Nuorteva, secretary of the Bolshevist mission to this country, undertook an explanation and defence of the acts of his Government. And in passing be it said that the sympathetic attention which he received from so critical an audience, abhorring violence and crime, is a credit to the fair-mindedness of the Academy. Once the revolution was under way, said Mr. Nuorteva, the crux of the situation was the determination of the peasants to own the land on which they lived. To suppress them was impossible; indemnification of former owners was no less so, on account of the depleted finances of the country. There remained as the only other possible course the acceptance of the situation as a *fait accompli*. Once this was decided upon, there followed the failure of the banks, which depended largely on land mortgages for their solvency. The consequent breakdown of the entire financial system necessitated the next step, namely, the nationalization of the banks and industry. To the charge of chaos in Russia, Mr. Nuorteva replied: "Where in Europe is there not chaos? How can one expect ideal conditions when for seventeen months Russia has been cut off from the rest of the world—and on top of three years of war?" He declared that there had been only three thousand executions during the first year of the Bolshevist rule, more than half of which were due to looting and thieving; the rest were cases of armed attempts to overthrow the Government. In particular, he affirmed his belief that this would in the future be known as the least bloody revolution in history. The recommendations put forward by Mr. Robins, he declared, were entirely acceptable to his leaders, who eagerly sought the help and support of foreign Governments; and he concluded with the sober statement: "We know we can succeed only in so far as we are economically sound and face the realities of life. We are ready to try to accept responsibilities in our relations with other countries."

The extent to which the spirit of democracy and sympathy in meeting the demands for a better human life is spreading over Europe received further testimony at the hands of Mr. Savić, the well-known Jugoslav writer, and Mr. Charles Pergler, commissioner of the Czecho-Slovak Republic. "The higher and more modern principles of coöperation and trust must take the place of exclusion and self-assertion," said the former. "The jealousies of small states form the best material for the great empires which desired world power. Our best safeguard is mutual friendship." These remarks were capped by the careful demonstration of Mr. Pergler that the "new Czecho-Slovak Republic is the greatest experiment in really liberal and progressive government ever undertaken on the European continent."

The discordant note sounded by Mr. John Hays Hammond's plea for higher protective tariffs, the conservation and unification of national resources in order to increase our bargaining power, and the safeguarding of American investments abroad only emphasized the defensive attitude into which the old order has been forced by the sweep of new ideas.

Throughout the whole conference, there was evident an undercurrent of uneasiness owing to the antithesis between the ideals which this country represents abroad and the conditions at home. At all times, it appeared to dominate the minds of the speakers, and on occasions flashed into sudden prominence.

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The discussion on the future of Serbia was dramatically shifted to conditions in Lawrence, Massachussets, by questions from the floor. A heated argument developed on the conditions necessary to the Americanization of our immigrants, during which it was brought out that more than knowledge of English and the suppression of the home tongue was required; it was pointed out that the citizens of foreign birth are entitled to receive that which they were promised of the liberty and the other benefits for which our country stands. Mr. Robins changed suddenly from Bolshevism in Russia to a denunciation of the suppression of free speech and a free press in the United States; Mr. Villard charged Postmaster General Burleson with being the "great creator of Bolshevism in America"; and Governor McCall turned aside from his formal defence of the League of Nations to condemn the policy of suppression of liberty and free speech which has marked the last two years:

"As a basis for doing our part in any organization for peace, we should, now that the war has ended, give to our people the opportunity to return to the paths of an ordered liberty. Give to all men a chance to work out their destinies and an equal chance; and restore the old system of freedom that we have had in America and that has been an incentive to lead men to do the things that have made us a great nation." O. W. KNAUTH

Archaeology

Italian Discoveries

THE soil of Italy is so full of archæological material that discoveries are constantly made in the process of other work, quite apart from the scientifically planned excavations. So, in spite of war conditions, the report of the year's work in archæology in Rome and Italy, reported by Mrs. A. S. Strong in the Literary Supplement of the London *Times* (and here summarized), contains a long list of such finds.

Early in the year the discovery of a beautiful statue of fifth-century style on the Palatine aroused general interest. The figure, provisionally called "Victory," has already been described in most newspapers. Since then the mediæval tower in whose foundations the "Victory" was embedded has been identified by Monseigneur Duchesne, director of the Ecole Française de Rome, as the dungeon belonging to the fortress of the Frangipani, into which in the year 1118 Pope Gelasius II was thrown after his election at the little church of Santa Maria in Pallara, across the way.

A few yards to the south of this tower, on the line of the *Clivus Sacer*, which led from the arch of Titus to the Palatium, Comm. Boni has uncovered foundations of Flavian date, which he surmises to be those of one of several triumphal arches erected by Domitian in honor of his victories over the Germans in the years 83-84.

On the Aventine, in the course of work undertaken to strengthen from its foundations the western wall of the Lazaretto next to Santa Sabina, part of the brickwork of an ancient building with barrel vault was uncovered. The only wall now preserved shows traces of a painted decoration composed of a red dado about four feet high, and above this three vertical panels, within each of which a female figure is represented; in the centre Aphrodite rising from the water, in the panel on the right a figure offering a cloth to the goddess; the figure of the third panel is too obscure for identification. Again, a curious little collection of statuary which had apparently been concealed in antiquity, comprising a fine male torso, nude, and another draped, a herm with the head of a young man, a small, bearded head, and a head of Athena, was found in lowering the level of the courtyard of a house in the Via degli Avignonesi. At the Marmorata, on the left bank of the Tiber, in removing the earth for the construction of the new Ponte Aventino, an important series of ancient *horrea*, or storehouses, facing towards the river, has been exposed. The small, fine *opus reticulatum* with tufa quoins is of early Imperial date; the well-preserved doorways of travertine still retain traces of the strong iron attachments for the double doors. Further up stream is a fine wall of *opus quadratum* which supported the road that went south from the *Porta Trigemina*, and which likewise formed the embankment of this stretch of the Tiber.

Close to San Paolo outside the walls, immediately to the left of the road to Ostia, a portion of a large cemetery has been uncovered. Its sepulchral chambers are distinct in character from the larger *Columbaria* belonging to the Imperial freedmen or to the funeral clubs of the Flavian and Antonine periods, and apparently belonged to private families of the small though well-to-do middle class. The wall-paintings and other decorations are on quite a modest scale; the subjects are taken from the stock sepulchral themes; the best is a delicately-executed picture of "Hermes conducting Alcestis to Hades," which adorned an angle of wall beneath the stairs leading to a *columbarium* of minuscule proportions. The wall decoration of one comparatively large chamber belonging to another tomb was divided into panels each adorned in the centre with stags, sphinxes, winged genii, and other emblems of eternal life and ultramundane bliss. The site apparently continued in use in Christian times, and many of the *columbaria* have been cut into by the later graves.

A second group of *columbaria* has been discovered in the new quarter of Rome between Via Po and Via Gregorio Allegri. It evidently formed part of the extensive "sepolcreto" of the Via Salaria, another stretch of which was exposed to view some years ago in laying the foundations of the new Carmelite Church (Santa Teresa) in the Corso d'Italia. The new group is specially interesting for its complete stratification, showing not only that the later tombs were cut into and across earlier ones, but that many of the tombs were altered and re-adapted at various times. The most noteworthy object discovered on the site is a large relief put together out of as many as thirty-four fragments. It represents a four-horsed chariot cleaving its way through the sea—the waves of which are realistically rendered—while a vigorous Triton pushes at one of the wheels. At the head of the fiery steeds is a male figure, and a group of spectators, unfortunately much mutilated, stand on the shore awaiting the chariot's arrival. The subject, which has not yet been satisfactorily interpreted, is presumably used here as symbol of the transit of the soul to the other world. The style is Hellenistic.

Thanks to the generous gift of 20,000 lire from one of the large Roman banks, the work of disengaging from its sordid surroundings the little Republican temple of *Fortuna Virilis* and of reopening its portico, which was decided upon last year, has now been seriously taken in hand.

The clearing out of the *Domus Aurea* of Nero is going on under the able direction of Professor Munoz. The delicate beauty of many of the newly recovered paintings and their perfect preservation are astonishing; especially attractive is a series of small panel pictures with figures relieved against a deep but brilliant blue background, with traces of gilding still fresh upon them. It is, however, to a certain extent disappointing that all these pictures are on a very small scale and that no large wall paintings comparable in importance to those of Pompeii, Herculaneum, or of the House of Livia on the Palatine, have so far come to light.

At Ostia, we may note the discovery of a bronze magical amulet in the shape of a disc engraved on one side with an image of Solomon (name inscribed); the wise king being represented as a powerful magician surrounded by cabalistic signs, stirring some substance in a large cauldron at his feet by means of a long ladle. On the reverse is the figure of the triple Hecate, likewise surrounded by magic symbols.

The demolition of the walls at Tripoli with their picturesque gates and bastions, made imperative, it is said, by "modern improvements" to the city, is now completed, only a few stretches of wall of the Roman period having been spared. The archæological finds have been few; but in demolishing the old light-

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house, or central fort of the north wall, a fine torso of Apollo, of Praxitelean character, leaning to his left like the Hermes of Olympia, came to light.

From Cyrene a number of new discoveries are reported, among them a group of Graces found in a little temple of Isis. So far the subject of the linked Graces does not appear to have been a common one; and the unusual number of these groups found in Cyrene justifies the epithet of "Hill of the Graces" bestowed upon the region by its native poet, Callimachus.

G. M. A. R.

Drama

Refreshing Farce

MOST of the season's farces have been of the bedroom type, and with one exception, "Sleeping Partners," have been banal plays of incident, offering spice instead of flavor. There has been no robust, rollicking farce, of the wholesome, ingenious form which is the traditional heritage of the American playwright. The time is not propitious for the gay spirit that gives rise to such plays as "Seven Keys to Baldpate," or "It Pays to Advertise." We have had excellent character comedy on Broadway this year. We have had also much sentimentality and false optimism, but there is little real joy in the plays of today.

But into the stale theatrical atmosphere, a farce by William Le Baron comes like a fresh and delicate breeze, though it lacks the richness, the variety of contact, the constructive suggestion of the Shavian farce. Instead of a riot of ideas tumbling over one another with laughter that is both ironic and kind, Mr. Le Baron selects one idea as the warp of his play, into which he weaves the woof of story and character. The fabric is thin, often tenuous, but the color is original and the pattern pleasing. Mr. Le Baron's first farce, "The Very Idea," is concerned with a theory of heredity; his last, "I Love You," with one of environment. It must be confessed, notwithstanding the trend of modern thought, that heredity wins. "The Very Idea" is a much better, richer, and funnier play than "I Love You." Mr. Le Baron has not yet equalled his first achievement. But neither, subsequently, has anyone else. For swift, sparkling delicacy of thought and characterization, it stands alone amid the farces of two seasons. Indeed we must hark back to Langdon Mitchell's "The New York Idea" to find an American play of the type, worthy of comparison.

The central figure of Le Baron's comedies is the modern theorist. First, a eugenist engages his attention; then, in "Back to Earth," a spiritualist; and this time it is a gentleman who would prove that love is no longer love, but a mere matter of the environment in which youth and vitality meet. In other words it is not "the time, the place and the girl," but the time, the place, and *any* girl, that is now responsible for marriage. To prove his point he plans to precipitate a love affair between an heiress and an electrician, with the simple devices of an embowered bench, a moonlit evening, and a soulful violinist hidden in the offing. Jimmy plans his background with infinite care and the desired atmosphere is created, but once created it becomes obstreperous, after the manner of all created things, and not only free and equal but dominant. It assumes control of everyone, including Jimmy; it precipitates situations in keeping with his theory, perhaps, but not with his plan; it loses him his bet and almost loses him his sweetheart.

The third act is deplorably weak. The audience cannot help suspecting that, left to itself, the moonlit madness would have had more entangling consequences, and that there is more in Jimmy's theory than the author would have us believe. A certain confusion of thought arises, moreover, from the usual Anglo-Saxon identification of love and marriage. But clarity of thought on this matter would probably have led the author away from the delicate paths of his farce into precipitous ways. He has chosen the lesser of two dangers.

T. H.

Finance

Higher Stock Exchange Commissions

ACTION by the Governing Committee of the New York Stock Exchange in increasing brokerage commissions marks an interesting departure, the effect of which will attract much attention as soon as the new schedules become effective. Under the proposed increases the cost of speculation on the New York Stock Exchange has been raised some twenty per cent. for stocks selling up to $125 a share, and sixty per cent. for those quoted above that level. It is believed that the members of the exchange will soon ratify the new schedule.

As a consequence of these changes, the commission charged for buying or selling one hundred shares of stock quoted below $10 a share will be increased from $6.25 to $7.50. For trading in stocks quoted between $10 and $125 a share, the commission charged will be at the rate of $15 per hundred shares, instead of $12.50. The most radical change, however, is the advance from $12.50 to $20 in the commission charge for buying or selling one hundred shares of a stock quoted above $125 a share. In cases where a transaction has been "closed"—which means where a stock has been bought and sold—these commission charges will be doubled.

The present commission charge to the public on bonds remains at one-eighth of one per cent. Besides these changes, the Governing Committee has also raised the rates charged members of the exchange for doing business among themselves. This action, however, does not relate to the public, as the rates affect only those transactions which one member of the exchange handles for another member. An immense volume of this business is done, since it often happens that a stock-exchange firm has only one member on the exchange, who finds it impossible to handle all the business that his firm has. The custom is therefore for such a member to employ other brokers to execute his commissions. In the parlance of Wall Street these brokers have been known as "$2 brokers."

Influential members of the exchange have long advocated a general increase in commission charges. In support of the new schedules just proposed a stock exchange authority cited an increase of thirty-two per cent. in telegraph rates and a thirty per cent. advance in wages paid to clerks and other office help. It has been pointed out also that these increases only bring the New York commission charge to a parity with that long prevailing on the stock exchanges of London, Paris, and Amsterdam. On the basis of the business done on the day that the new commission charges were announced, the brokers would have received $47,785 more commissions than they obtained on the old commission charge of $12.50 for buying or selling one hundred shares of stock.

It is true that the European exchanges have exacted a much higher commission charge than the New York rate, but it is also true that none of the great foreign exchanges do the tremendous volume of business that the New York Exchange does during a period of active speculation. In the course of the present advancing movement there have been more than twenty-five days on which the volume of sales has touched the million-share level.

When an active bull campaign is in progress, it often matters little to the speculators whether they pay $12.50 brokerage for the purchase or sale of one hundred shares of stock or whether the charge for the service is $15. The probability is, however, that the new system will lead to some readjustment of Wall Street business just as the imposition of higher charges has led to some reduction of business in other lines.

There is no stock exchange in the world which compares in point of activity with that of New York. It often happens that the New York Stock Exchange transacts as much business in one hour as the great foreign bourses transact in a whole day.

WILLIAM JUSTUS BOIES

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BOOKS OF THE WEEK

POETRY AND DRAMA

Evans, Donald. Ironica. New York: N. L. Brown.
Kilmer, Aline. Candles that Burn. Doran. $1.25.
Moeller, Philip. Molière. Knopf. $1.50.
Noyes, Alfred. The New Morning. Stokes. $1.35.

FICTION

Babcock, Bernie. The Soul of Ann Rutledge. Lippincott. $1.50.
Bailey, H. C. The Gamesters. Dutton. $1.75.
Beresford, J. D. The Jervaise Comedy. Macmillan. $1.50.
Chipperfield, Robert O. The Second Bullet. McBride. $1.50.
Dreiser, Theodore. Twelve Men. Boni & Liveright. $1.75.
George, W. L. Blind Alley. Little, Brown. $1.50.
Gray, Joslyn. Rusty Miller. Scribners. $1.35.
Grendon, Felix. Nixola of Wall Street. Century Co. $1.50.
Hill, Grace L. The Red Signal. Lippincott. $1.35.
Hutchinson, Horace. The Mystery of the Summer-House. Doran. $1.50.
LaMotte, Ellen N. Civilization. Doran. $1.50.
LaMotte, Ellen N. Peking Dust. Century Co. $1.50.
Lippmann, Julie M. Flexible Ferdinand. Doran. $1.50.
MacGill, Patrick. Glenmornan. Doran. $1.50.
McCarthy, Justin H. Nurse Benson. Lane. $1.50.
McKenna, Stephen. Midas and Son. Doran. $1.60.
Marks, Henry K. Peter Middleton. Boston: R. G. Badger. $1.75.
Mason, Grace S. His Wife's Job. Appleton. $1.50.
Merrick, Leonard. Conrad in Quest of His Youth. Dutton. $2.
Montague, Margaret P. The Gift. Dutton. 50 cents.
Perry, Lawrence. The Romantic Liar. Scribners. $1.50.
Rinehart, Mary R. Love Stories. Doran. $1.50.
Robbins, Tod. Red of Surley. Harpers. $1.50.
Rohmer, Sax. Tales of Secret Egypt. McBride. $1.50.
Vandérem, Fernand. Two Banks of the Seine. Dutton. $1.90.
Von Arnhim, Countess. Christopher and Columbus. Doubleday, Page. $1.60.
Vorse, Mary H. I've Come to Stay. Century Co. $1.25.

ART AND ARCHAEOLOGY

Brown, Percy. Indian Painting. Oxford Press.
Grice, Ettalene M. Records from Ur and Larsa. Yale Press.
Foucher, A. The Beginnings of Buddhist Art. Oxford Press. $15.75.
Keiser, Clarence E. Selected Temple Documents of the Ur Dynasty. Yale Press.

EDUCATION

Alexander, Carter. School Statistics and Publicity. Silver, Burdett.
Pace, Roy B. English Literature. Allyn & Bacon.
Dobbs, A. E. Education and Social Movements. Longmans, Green. $3.50.
Hughes, A. M. D., editor. Carlyle's Past and Present. Oxford Press. $1.
Kolbe, Parke R. The Colleges in War Time and After. Appleton. $2.
Rusk, Robert R. Experimental Education. Longmans, Green. $2.50.
Smith, Laura R. Primary Seat Work, Sense Training and Games. Chicago: Beckley-Cardy Co. 60 cents.
Thwing, Charles F. The College Gateway. Boston: Press. $1.50.
White, William A. The Mental Hygiene of Childhood. Little, Brown. $1.35.

JUVENILE

Burgess, Thornton W. The Adventures of Bob White. Little, Brown. 50 cents.
Burgess, Thornton W. The Adventures of Ol' Mistah Buzzard. Little, Brown. 50 cents.
Colver, Alice R. The Long Years Ago Stories. Altemus.
Hancock, H. Irving. Uncle Sam's Boys with Pershing's Troops at the Front. Altemus.

MISCELLANEOUS

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Reconstructing the Ph.D. in English

By NORMAN FOERSTER

IF the flaming torch of radicalism is to illuminate past and present and show the way to the future, instead of consuming everything and forcing us to make a fresh start in the dark, the more progressive conservatives and the more conservative progressives must unite to guide the movement in the right direction.

The torch is certain to visit the college—has already visited it; a noisy throng of philistines is calling for efficiency, a three-year A. B., emphasis on applied this-and-that, instruction in the problems of the present and the future *in vacuo*, sansculottic freedom in election of studies, specialization on a foundation of nothingness—much of which is by no means unmixed evil. Efficiency, in its place, is a good thing, and even a philistine efficiency is perhaps preferable to the old aimless stagnation.

In the college, the torch is certain to visit the modern language departments, especially the department of English. The scientific oligarchy now regnant will need to bestir itself. Its virtues, however great, will not render it immune, because the torch-bearers are likely to be too excited to observe its sterling, if tarnished, merits—its honesty, its accuracy, its thoroughness, its clearness, its scientific passion for knowing. They will see only its minute specialization, its narrow vision, its commercialism, its intolerance, its German origin. They will point out, with a show of reason, that it is somewhat odd to have a Germanized faculty in a college intended for American youth, and that maladjustment inevitably results. They will point out that the undergraduate student of English, who is, after all, a human being, with human needs and desires, is nourished not on bread but on stone—or it may be on pap, when an occasional sentimentalist supplants the scientist. They will point out that the English departments of most of the larger institutions are suffering terribly from dry-rot, that automatic professors are employed to create automatic scholars, and that in the smaller institutions the same situation prevails, made pitiful through a reduction of scale. They will point out the existence of a hostile minority, now as in the past ten years—voices crying in the wilderness, however, rather than a saving remnant: teachers by the score, even hundreds, mostly dilettanti, as well as students by the thousand, who have turned away in disgust to seek for better things in other fields or quite other pursuits.

The danger is that the radical, recognizing these evils, exaggerating them, will find his remedy, not in ordered progress, but in rampant Bolshevism. He will refuse to acknowledge the virtues of our scientific oligarchy, will ignore the perpetual need for linguistic and historical research, will be blind to the leavening effects of our Germanized scholarship on the great mass of investigation and criticism and teaching that is not conspicuously possessed of honesty, accuracy, thoroughness, clearness, and the scientific passion for knowing. And then he will malignantly seek to slay the great serpent, or at least to scotch it into impotence. And finally he will go on to propagate in its place—what? A scholarship more liberal? Liberal to chaos. A scholarship more humane? Humane in its sentimentalism. The danger, the great danger, is that the radical will inaugurate the day of the dilettante—which God forbid.

For the dilettante, unlike the scientific investigator, is not a scholar at all.* His scornful intolerance of scientific scholarship is, to put it mildly, in bad taste, considering his own flabby conception of literature. The investigator, whose scornful intolerance of dilettantism is no whit less, has more justification; for, after all, he is substantial in his way. Very flattering is the dilettante's view of himself: he poses as a humanist—simply because, forsooth, he is not mechanical, not dryasdust, as he regards the investigator, but overflows with enthusiastic emotion. He is no humanist, however, for he is but part man.

In our reaction from the excesses of investigative scholarship, we may find ourselves yielding the field to the dilettanti because of several concurrent forces. One of them is simply the tendency of action and reaction to be equal and opposite in direction. Another is the demagogic power of dilettantism to win a large student following. In the coeducational colleges this involves segregation of the sexes, the men avoiding courses that appeal to the feminine ardors; but even in the colleges where men may indulge generous emotions without shame, the dilettante, by virtue of his "appreciation" of literature and the entertainment he affords, inevitably tends to push the investigator into the graduates' seminar, where indeed the investigator is not loth to be. Still another force, and a serious one, making for the supremacy of the dilettante is the investigator's secret partiality for him. This is a strange but indubitable phenomenon; the scientific passion for strict fact visible on all its sides coëxists in the same bosom with the dilettante's passion for murky expansive emotion and aimless trifling. When the investigator abandons his proper element, he is ever in danger of plunging into the unredeemed humanity of the best-sellers and the *Saturday Evening Post*, or the Elian philosophy of omni-readability, or the open-mouthed admiration of masterpieces, or the undisciplined rapture of æstheticism, or the soggy satisfactions of moralism. Thus he, too, helps to usher in the day of the dilettante.

Now, I would not for a moment convey the impression that our modern language problem, particularly the problem in English, is so simple that it may be dealt with by the adoption of a single measure, such as the reform of the Ph.D. standard. If the immediate future is not to belong to the dilettante or a new brand of "efficiency scientist," it will be because not one thing but many things have been done.

*Surely it is unnecessary to remark that not often do we find any type in its purity: there are humanistic investigators and investigative humanists, dilettante humanists and humanistic dilettanti, and men in whom all three elements are compounded in various proportions. One of the commonest wiles of the Devil, the learned Cotton Mather might have pointed out, is to make a man think he is that which he is not.

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The reform of the Ph.D. standard is, however, clearly one of these things.

At present the situation is this: although there are several types of men who are seeking, or should seek, the doctor's degree, we have but one type of degree, strictly maintained in some universities, laxly in others. The scientific oligarchy now regnant aims at a single approved species of scholar—the investigator. All the permissible but deprecated sub-species are quite insignificant. Certainly the greater or less recentness of the candidate's field of specialized study has nothing to do with variety of type, since the historical approach is quite as feasible in a study of the nineteenth century as of the fifteenth, in a study of Henry James as in a study of Henryson. If in both cases what is aimed at is scientific method or a contribution to knowledge, the investigator is quite right in preferring the early period because of the definiteness of the data to be examined. Much is said by well-disposed investigators to the effect that they at least, in administering the degree, are liberal and open-minded. But are they? At bottom, the degree means one thing and one thing only to them: the discipline of facts, scientific method—if possible, addition to the sum of knowledge. If the dilettante presents himself for training, they often take a grim pleasure in making him wince and whine while his misshapen headpiece is undergoing alteration. If the humanist presents himself, not a few will take him for a dilettante, and when he suggests that what he wants is something substantial that is neither mere scientific method nor dilettantistic vaporing, nearly all of them will inform him that, if he is really so superior a creature as he imagines himself, his soul will pass through the baptism of fire unscathed and his mind will have been rendered doubly efficient. Unconvinced, he either abandons scholarship altogether, or swallows his ideal, looks to his bread and butter, and submits to the inevitable in the hope that it is not so bad as he fears. If he has unusual stamina, or if a humanistically inclined professor takes him in charge, he may issue disciplined and unspoiled, though developed less than he would have been by a more suitable training. Otherwise, he is warped quite out of his orbit; in trying to be what he is not, he fails to be what he is. Such wrecks are strewn through our colleges. They contrast tragically with the men intended by native endowment for investigative scholarship, the *beaux ideal* of the present Ph.D.

The elasticity that the investigator boasts of, if you call his ideal rigid, is thus delusive. It may exist potentially, but the candidate must shape his plans in accordance with actualities. Actually, the only elasticity worth the mention is quantitative not qualitative: the candidate, that is, may find an easier course in one university than in another, but everywhere he will find one type of course, everywhere he will find that scholastic respectability attaches to this type and no other. He can scarcely be blamed for aiming at the one approved mode of achieving success in his profession. The present A.M., of course, offers him no alternative; nor would an enriched two-year A.M., such as has been proposed, since the doctor's degree would remain the cynosure of all eyes. He must, then, choose the investigator's Ph.D. or nothing.

If the candidate is a humanist, as likely as not he will choose nothing. Those who administer the established Ph.D. are not always willing to concede the existence of good men for whom the usual training is unsuitable. The humanist, they say, is a *rara avis*, an anomaly, a non-conformist. They are right: the humanist is always, in the nature of things, a rare type, as rare as the born scientist. But he is by no means so rare as the present situation would imply. In the main, he is rare through alienation. Perceiving that the doctor's degree is not for him, he forsakes the paths of Academe altogether, and gives his energy to literary work, or the ministry, or social service, or government work, or what not. Wherever he is, if he is a sound humanist, he tends to elevate his occupation above its customary level. He may, to be sure, serve better than he would as a professor; he may not serve so well. From the point of view of the graduate school, the alarming fact is that he is not there. Yet he is in the college, despite the fact that he there receives most of his training at the hands of the dilettanti and the investigators. In every college there are students of both character and intelligence, men of light and leading, alert in all parts of their being, lured by the magic of speculation and of free criticism, devoted to wide and reflective reading, often gifted with the power of telling expression. They are not afraid of work, not averse to discipline; but they instinctively feel that the usual graduate course is not what they need. Every year I talk with such men, and as time goes on I find it harder and harder to know what to say to them, what to advise them to aim at, what graduate schools to suggest for their appropriate training.

The reason that men of this type are so rare in the graduate school is that they keep away from it. The scientific investigator, however, is prone to assert that they do not constitute a distinct type. Regarding literature as a body of knowledge, a department of science, with phenomena, laws, evolution, and so on, to be studied as nearly as possible as natural science is studied, to be enlarged by new facts and by hypotheses well supported—regarding literature in this light, the investigator is constitutionally disinclined to grant the validity of any other conception. He looks down with scorn or simple amusement upon the dilettante, who generally regards literature as an art. Art? Art is mystery, genius, divine madness, beauty; therefore (most unscientific "therefore") it is not for study, but merely for enjoyment. Literature, a distinguished linguist said to me once, is "not just pretty words, but social manifestation." "Pretty words"!—is that the antonym of the brave term "social manifestation"? Still, one can sympathize with the linguist. He was really thinking, we may suppose, not of literature as an art, but of teachers of literature as an art. Few indeed are those who can successfully teach literature as an art—professors, for example, such as G. E. Woodberry and Bliss Perry—most of the others who make the venture being very tender-minded dilettanti, who sentimentalize over beauties, and rhythms, and cadences, and emotional spontaneity, and the creative imagination, till one's heart longs for a nice plodding accurate fifth-rate investigator. No, we cannot afford to encourage the teachers of literature as an art, though we must carefully disengage the true teacher when he appears and humbly grant that he is probably much more valuable than most of our investigators. Frowning upon all teachers of literature as an art, the investigator brusquely concludes that there can be only one other broad class: teachers of literature as a science. He ignores altogether the teachers of literature as literature.

The humanist aims to teach literature as literature. Of all the arts, literature is, of course, the most articulate, most specific in its contents, most intellectual, most expressive of the whole man, most satisfying (to most men in most

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ages) in its representation, its interpretation, its criticism of life. Literature is not the history of literature. Literature is not merely a form of beauty. Literature is first of all a criticism of life, a criticism incarnate, implicit, easily misprised, tempting the reader to an unreflective acquiescence. To a serious student, it gives its discipline freely.

What, now, is the aim of literary study? Since literature is a *liberal* art, its functions must be in some way connected with *liberty;* and since the study of literature belongs among the *humanities,* it must, if properly pursued, tend to make the student more *humane;* that is, more thoughtful, more reverent, and more fearless—more wise, sympathetic, and just. As a liberal art, poetry helps to free us from the slavery of fear; as a humane art, it disentangles us from the bestial part of our natures, and renders us more like the best and happiest, the most typical, men.

That Wordsworth himself was far from typical, does not affect the truth of this humane passage; it may serve us as the creed of the humanist. Having this high end before him in his teaching, whether graduate or undergraduate, how, then, does he proceed—by what discipline does he seek to render efficient the renovating, enlarging, ennobling powers of literature? His answer is ready. By calling for thought, thought, and yet more thought; a habit of close attention, and analysis, and examination of the matter on all its sides; an impartial judgment based on free-ranging comparison; an insistence, above all and last of all, on the value of the matter to universal humanity and its special contribution to the individual reader. He recognizes that the historical approach, though it often helps to reveal the thing as it really is, is only the first step in the process of understanding and evaluation. He has been taught by modern scientific scholarship to shun the facile generalizing of the old humanism and to insist upon accuracy and thoroughness as the quintessential basis for the formation and estimation of ideas; but he never tends, as the investigator does, to value the means as if it were an end, to rest content with the amassing of "pure crude fact" and its arrangement in the service of scientific hypotheses: for to him what matters most of all is *the human value of ideas embodied in literature.* He believes, then, that there must first be a resolute effort to see the thing steadily and see it whole, and then an equally resolute effort to determine its value to the race and the individual. It must be viewed not alone in respect to intellect and knowledge (as the pure investigator views it), but also in respect to conduct, beauty, and social life and manners (to use Arnold's convenient "powers of life"), and these must be considered in their interrelations. This is the method of the humane scholar, or Man Thinking.

Which of our three types does the new era call for most? Not for the scientific investigator: he is already omnipresent as well as omnipotent; he has had his triumph, has left his stamp of intellectual honesty and thoroughness upon the profession, and has nothing more to give; his type will, and must, always thrive, but not always dominate. Nor for the dilettante; his excellence—his enthusiasm—is too narrow in its range, too seriously vitiated by his weaknesses; here and there he will attain a great following among students otherwise unshepherded, but he will never lead his investigative or humanistic colleagues. The need for real leaders has become desperate, and is destined to become rapidly more so in the years of reconstruction that confront us. At present there are, properly speaking, no leaders at all—there is, of course, the smoothly functioning scientific oligarchy, there are a few very great investigators; but of vision there is little or none. The investigators are voiceless, or, if they speak, utter impossible recommendations of a more nearly Prussian degree of mechanical efficiency. From them is no light; the future is not to be dedicated to their kind of efficiency.

As for the third type, the humanists, who are they and where are they? Some exist, it is true, but they are so few, so inhumane at times in their tone, and so ill "organized," that they are leading only a pitifully small minority, a little band of harmless malcontents in the eyes of the reigning oligarchy. Yet, so incapable of growth are the leading investigators, so helpless in maintaining the distinction between the broad and the lax, that hope resides, if anywhere, among this little band of humanists. More and more, as the philistine materialism and the sentimental humanitarianism of the nineteenth century are discredited, they will gather numbers and influence. They will be wise enough to insist on retaining the scientist's leaven of accuracy as the *sine qua non* of all scholarship, but instead of deifying Accuracy and establishing a cult in monastic graduate schools, they will reverently seek to cultivate those humane qualities that distinguish man from the beasts—especially man's higher reason. Their only conceivable rivals will be the young intellectuals who are the real leaders in American thought today, whose emergence in the teaching profession, however, is unlikely on account of their unbounded contempt for its irrational divorce from the conditions of modern America. The field is open.

The humanizing of our scholarship cannot, however, be left to chance and time. Though the humanist, as we have said, is in the nature of things a rare type, he will be found common enough for our purpose if he is, in the first place, attracted, and in the second place, trained. In our larger universities at least, it ought to be possible to find one professor who is interested in the type and whose special function it would be to protect it and propagate it. Then, a new method of training will be necessary, and this is the heart of the whole matter.

The introduction of a new method of training, it should be clearly understood, would not affect unfavorably the established method. It would affect it, on the contrary, favorably, in a most important way. Assuming the permanent need of a scientific scholarship, whose task is linguistic and historical research and the perpetuation of its type by scientific training, we surely need to clarify and intensify the requirements for the investigative Ph.D. There has been a regrettable letting down of the bars. Nothing has operated more powerfully in discrediting the present system than the indiscriminate, haphazard awarding of degrees. More and more the new men have been machine-made; more and more they have been incompetent in pedagogy and even in scholarship. Degrees are given by colleges that are not properly equipped to train scholars. The minimum significance of the Ph.D. has come to be nothing more than a good deal of perseverance and a modicum of accuracy. Who would not like to witness a reversal of policy—a restoration of the dignity of the degree, a generous reduction in the number of men who receive the distinction? Let us see clearly the high vocation of the investigative scholar and the need of a mode of training and of standards perhaps even more strict than any in the country today.

That should be easy. But the training of the humanist is a far more difficult matter because, like the architects of a League of Nations, we have so little to build upon. Yet the task must be faced. We shall never have a substantial

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type of scholar that is different from the investigator unless we train him. Concerning the best method of training him, there will be a wide difference of opinion. If I sketch here one method—prepared in collaboration with Professor G. R. Elliott, of Bowdoin College—it is not because I regard it as the only or the best method necessarily, but because the reader will rightly call for a definite and constructive proposal. Professor Elliott and I are convinced that, although some of the details are doubtless wrong, the following plan is right in its larger aspects:

I. At least half of the candidate's work should be done in the English Department. The candidate must attain a discriminating intimacy with all of the greatest writers, beginning with Chaucer. Since the Classics form the great tradition and inspiration of English literature, an acquaintance with them should be preferred to an acquaintance with Anglo-Saxon, of which the creators of English literature were ignorant.

II. The remaining half of the candidate's work should be in such subjects as Philosophy, History, the Classics, Comparative Literature, and Modern Literatures other than English. To assure a coherent scheme of study, the candidate should be required to offer at the beginning of his graduate years a tentative plan of study for the entire period.

III. The thesis should constitute the leading safeguard of the new doctrine. It must be, not a contribution to science, still less a so-called "literary essay," but a well-meditated, accurate, thoroughly worked-out critical dissertation, giving proof of the candidate's wide and well-assimilated reading and, especially, of his ability to think, of his love of ideas. Such a dissertation would be the outgrowth not only of the programme outlined above, but also of a new type of seminar—a critical seminar presided over by a humanist. If the seminar were required for two years, the first year might emphasize the need of accuracy and thoroughness in the service of ideas, and the second the need of a selection and just application of criteria.

This plan is very likely open to justifiable attack; it is certainly open to unjustifiable attack. To reduce the latter danger to a minimum, I should like to add a few remarks in anticipation of objection.

First, the plan is, as I have indicated, not revolutionary. It accepts the present method, urging it to be truer to itself. It merely proposes the addition of a new species of Ph.D. based on a distinction among the men and women already regarded as acceptable candidates.

Second, the aim of the course is quite as definite as that of the investigative course. It will not do to say of it what Professor Paul Shorey has said of speciously similar plans: "A three years' graduate curriculum, devoted ostensibly and mainly to cultural courses, wide reading in general literature, and daily or monthly themes, is an impossible piece of educational machinery. The more serious students would revolt at its aimlessness, and the public would very properly want to know what the undergraduate course was for." This plan manifestly comes from the dilettanti. In the view of humanists, the purpose of the undergraduate course is general culture, the purpose of the new graduate course is the capacity to suffuse the study of English literature with thought. Evidence of this capacity is an acquaintance with the ideas dominating English literature, aptness in judging of their value, and demonstration, through a dissertation, of the possession of a trained judgment.

Third, the new type of Ph.D. is by no means an "easy" substitute for the old. The courses in departments other than English are not elementary. Take History, for example. If the candidate's special field is Milton, his work in History will be chiefly an advanced course on the Renaissance and one on the Puritan Revolution; if his special field is Carlyle, he will study the French Revolution and the Industrial Revolution (in addition, of course, to French literature of the eighteenth century and German literature and philosophy). If there is laxity in administering such matters, we shall only be exchanging a new laxity for an old one; in any case, the remedy is standardization. Certainly there is nothing inherently easy in the humanistic Ph.D. The scholarship of ideas is, if anything, more difficult than the scholarship of fact or phenomena. There is nothing men shrink from as from real thinking.

Nor, fourth, will the course be prohibitively difficult. Flabby Dilettantism, it is true, will keep away. Factual Science will seek more congenial labors. But there will always be excellent men who will want precisely what it offers, and who will work far harder and to greater advantage than they do now in seeking what they neither want nor need. These men are at least as rare as the pure investigators. The humanistic Ph.D. should be quite as difficult to attain as the new investigative Ph.D. If the number of degrees of the two types combined turned out to be smaller than our present number, we ought to congratulate ourselves. A dignified two-year A.M. should be developed for *hoi polloi*, and the Ph.D. should be reserved for exceptional scholars.

Finally, fifth, there is the objection that the course cannot be started. Who is to start it? Must it not be accompanied by other reforms? Is it not powerless to cope with a situation wellnigh hopeless? These questions are indeed foemen worthy of our mettle. The educational situation in America *is* wellnigh hopeless. From the primary school to the graduate school there is need of clarity of purpose and wise action, and yet our educators only darken counsel and confound confusion. The problem is a unit. Unless a man has won a sound general culture in college, he is ill prepared for the humanistic Ph.D. In large measure this is so because, even in the literature departments, both ancient and modern, the investigators are in all but complete control; and although the investigator is admirably capable of starting men on the paths of linguistic and historical research, he is not often capable of laying the foundation of a humanistic education in literature. Students for the new course we have, a course we can lay out, but where shall we find our teachers? The only possible answer will apparently involve arguing in a circle. We shall find our teachers by training them. With such leaders as we already possess—a few humanists and the best of the humanistically-inclined investigators and dilettanti—we can at least make a beginning. If the aim is sound, if the new age calls for humanists, we may feel sure that such a beginning will lead to a great end.

The time is ripe for reform, so much is certain. Everywhere, for years, there has been murmured, or outspoken, ever-crescent discontent; everywhere, now, is an air of expectancy. Action is inevitable. If the radicals are not to ruin the whole graduate enterprise, one of our universities must come forward and show that the humanist can be found, adequately trained, and sent out to contribute his share in the building of a finer society than the modern world has yet achieved.

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The Education of a Professor

By J. RITCHIE SMITH

AT a recent academic function a distinguished professor remarked that theological seminaries would be delightful homes if they were not so cluttered up with students. Then indeed might the school become, as the name imports, a place of leisure, of learned leisure; and the professors, "beholding the bright countenance of truth in the quiet and still air of delightful studies," might give themselves to unbroken converse with the great and good of all the ages, no longer summoned from fellowship with Moses and Isaiah and Paul and John and all the goodly company of the prophets to impart instruction by the hour to callow youth.

This is one view of the matter. But there is another way of looking at it. It is of course obvious that the students might return the compliment, and set before us the alluring picture of a seminary where professors cease from troubling and the weary are at rest. But apart from this the question arises, where would the professor get his education if there were no students? For education is a reciprocal process, a matter of give and take. The student is taught, and teaches; the professor teaches, and is taught. Each has much to learn from the other, and neither can scale the heights or sound the depths of wisdom alone.

But this difference must be observed. The professor is bound by tradition and precedent; he is a slave to books, to conventionality. Like the scribes, he teaches as he has been taught. He is afraid to venture beyond the established boundaries; he is fettered by what he conceives to be the laws of logic and the principles of language; he is too timid to launch his bark upon uncharted seas; he is hemmed in by narrow chronological and geographical lines, holds himself bound to follow the pathway trodden by the fathers; he is sadly lacking in originality and initiative; he dares affirm nothing for which he cannot cite chapter and verse. Rarely is a professor a heretic, and if in an unguarded moment he ventures to stray from the beaten path he is quickly admonished of his error, and unless he repent and return his fate is sealed. A professor was heard to complain bitterly of a well-known university that it had the temerity to teach men to think for themselves. In point of fact our thinking was all done for us long ago. There is nothing new under the sun. La Bruyère begins his "Characters" by observing that everything has been said, and proceeds to say it over again, as Carlyle wrote twenty volumes to prove that silence is golden. We come too late upon the scene, and can only say and do what has already been said and done. Such is the attitude of the professor. He is a parrot, not a prophet; he distrusts the present, dreads the future, is at home only in the past.

The student, on the other hand, with the joyous abandon of youth, ranges at will over every realm of thought and fancy, spurning restraint. He is hedged in by no narrow rules of logic, confined by no limits of time and space. The world is all before him wherefrom to choose. Imagination soars above the region of prosaic experience and sordid fact, and every branch of knowledge is plastic to his touch. He is the exponent of those "sciences as one would" of which Bacon speaks; he belongs to that company of adventurous spirits who spread their sails to every wind that blows, embark upon every sea, and return laden with the spoil of many climes. Some of the treasures brought to light by ingenuous youth a professor feels that he should not keep to himself, but should share with others, to whom they may perhaps bring some measure of the surprise and wonder and delight that they brought to him.

Since "the proper study of mankind is man," in all the range of literature there is no more fascinating theme than biography. The marvellous fertility of Henry Ward Beecher, his glowing imagination, his keen insight into the workings of the human heart, the vigor and versatility of his style, have long commanded the admiration of men. But it has been reserved for our own time to discover one of the secrets of his power. Imagine the joy of the professor when he saw it thus laid bare! "Beecher got his Theology from the New Testament and by wide reading of such men as Robert South, Barrell, and Sherlock Holmes." A captious higher critic, to be sure, might detect a chronological incongruity—in his pedantic way he would call it an anachronism—in the allusion to Sherlock Holmes; and the name of Barrell is so suspiciously apt and suggestive for a preacher as to raise the question whether the original text may not have been altered by the hand of a redactor. But these are mere matters of detail which should not be suffered to dim the lustre of this discovery.

Theology, too, has its surprises. Familiar terms take on new meanings in the hands of youthful expositors. We read with wonder akin to awe that "Justification makes sin impossible. But justification does not come in this life." Sin impossible? No justification in this life? Are we here upon the track of a new heresy, or an old heresy revived—which is as near as heresy can approach to novelty in these degenerate days? The words are a challenge, and present a fine opening for learned and extended controversy to the dogmatic and polemic theologian. And we are moved to ask again, Is anything settled in theology—or anywhere else? Of no less interest and importance is the information that may be gleaned (or rather harvested, so abundant is it) in the field of church history—information that the latest books on the subject do not supply. We learn with surprise and gratification that England was nominally Christian in the days of the Apostles. How history turns to legend and legend to history in the hands of this modern Niebuhr!

Still more surprising is the discovery that the third great missionary epoch in the history of the church "was about the time of Carey, Bismark and others, who went into Germany, India, and other countries translating the Bible into their language." This, in the current speech of the time, is history up to date. How changed, how amiable is the aspect in which Bismarck appears, even though his name has lost a letter, when we contemplate him as engaged in the labors of a missionary and turning the Scripture into his mother tongue! What a flood of light is thrown upon the origin and character of the German people when we learn that to him they owe not only their political ideals but their religion! And it is a notable coincidence that this fact, which has escaped the research of scholars hitherto, is discovered at the very time when the history and psychology of this race are claiming the attention of the world. Worthy of a place beside these discoveries in the field of history is the statement that Moses put the tables of the law in Noah's ark. Who does not recognize here the fine free spirit that refuses to be chained by the bald facts of history, and remoulds them nearer to the heart's desire? And who does

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not see in this an example of the freedom in which the modern critical spirit makes its boast, claiming the right to shift the characters and centuries of history at will?

We turn with unabated interest and keen anticipation to the field of homiletics. Volumes have been written upon the science and the art of preaching, yet not one of them, it is confidently believed, has hit upon this simple rule, so lucid, so comprehensive, so easily applied: "The minister should by no means confine his study of the Bible to the preparation of his sermon. He should not permit people to detect from his sermon what passage of Scripture he was studying during the past week." There are ministers, it has been suspected, who follow this rule blindly at times; there may even be those whose discourses habitually conform to it; but we venture to assert that, so far as the records of the past indicate, the rule was never before laid down with such clearness and precision. Hold the sermon in the right hand, the text in the left, and let not the left hand know what the right hand doeth.

With this homiletic gem, which is earnestly commended to the attention of all who are preparing to preach, we may fitly close. Enough has been said to show how highly the professor is favored, what infinite variety his education affords. Information of an extraordinary, even startling, nature is thrust upon him, until his capacity for astonishment is almost exhausted, and he wonders vaguely what marvels may remain for the future to disclose.

Colleges Then and Now

By ORAL SUMNER COAD

I ONCE had an old Latin professor who delighted in frequent and odious comparisons between the undergraduates of his generation and of ours. In his little New England college of the early forties, we were led to believe, one was offered and eagerly accepted a real education, in painful contrast to our degenerate days. We gathered that no inconsiderable portion of the student's allowance went to the purchase of midnight kerosene, and we were assured that at the end of his senior year one was required to pass an examination in every course he had taken during his entire four years—an ordeal which filled our examination-dreading souls with awe. Such comparisons, I have reason to think, were not unique with my old Latin professor. Our elders have been sedulous in cultivating in us the impression that about the middle of the last century American college life was a serious and highly intellectual affair. Students were mature men then, even at the age of eighteen. The instruction was uncompromisingly thorough, and the instructors were towering personalities who unfailingly influenced their pupils for good. The time of these pupils was not occupied with the frivolous distractions in which the boyish students of today rejoice, and when they left the college halls they went forth into life conscious of their responsibilities and amply prepared to meet them.

But now and then a voice speaks out of that past with another and more authentic accent, which ruthlessly flips the halo from those venerable heads and restores to us some measure of our self-respect. In that audacious autobiography, "The Education of Henry Adams," the author, who entered Harvard in 1854, writes:

> Sometimes in after life, Adams debated whether in fact it had not ruined him and most of his companions, but, disappointment apart, Harvard College was probably less hurtful than any other university then in existence. It taught little, and that little ill, but it left the mind open, free from bias, ignorant of facts, but docile. The graduate had few strong prejudices. He knew little, but his mind remained supple, ready to receive knowledge.
>
> What caused the boy most disappointment was the little he got from his mates. Speaking exactly, he got less than nothing. . . .
>
> If the student got little from his mates, he got little more from his masters. The four years passed at college were, for his purposes, wasted. . . .
>
> Beyond two or three Greek plays, the student got nothing from the ancient languages. Beyond some incoherent theories of free-trade and protection, he got little from Political Economy. He could not afterwards remember to have heard the name of Karl Marx mentioned, or the title of "Capital." He was equally ignorant of Auguste Comte. These were the two writers of his time who most influenced its thought. The bit of practical teaching he afterwards reviewed with most curiosity was the course in Chemistry, which taught him a number of theories that befogged his mind for a lifetime. . . . The entire work of the four years could have been easily put into the work of any four months in after-life.

If one protests that Henry Adams is persistently cynical, let him turn to the autobiography of an avowed optimist —"These Many Years," by Brander Matthews. Professor Matthews's recollections of Columbia College, which he entered in 1868, are indicated by the following excerpts:

> We were not only far fewer than the senior class of today, we were also much younger. For example, I was nineteen when I graduated, nor was I the youngest by one or two; and the average age of the members of the class on entering was less than sixteen.
>
> It is to this comparative juvenility that I must ascribe the disorderly conduct of which we were now and then guilty, our occasional boisterous neglect of stated exercises, and our frequent outbreaks of actual violence, even in our senior year, when handfuls of fine shot were thrown repeatedly at an unfortunate lecturer who had failed to win our respect. . . .
>
> We were expected to prepare so many lines of Latin and Greek, or so many problems in mathematics, or so many pages of the text-book in logic or in political economy; and in the classroom we were severally called upon to disgorge this undigested information. And it was information that we were expected to acquire, rather than the ability to turn this to account and to think for ourselves.
>
> We were rarely encouraged to go outside the text-book; and no collateral reading was either required or suggested. We were not urged to use the library; indeed it might be asserted that any utilization of its few books was almost discouraged. The library was open only for one or two hours a day, after one o'clock when most of us had gone home to our luncheons. I, for one, never climbed its stairs to avail myself of its carefully guarded treasures; and I doubt if any one of my classmates was more daring in adventuring himself within its austere walls, lined with glazed cases all cautiously locked. It contained less than fifteen thousand volumes; and it possessed no book which the grave and learned custodian had not personally examined to make sure that it was fit reading for youths of our tender years. This scrupulous librarian was allowed a sum of one thousand dollars a year for the increase of his collection; and he purchased only the very few volumes which he felt to be absolutely necessary, taking great pride in returning to the treasury of the college as large an unexpended balance as might be possible.
>
> Professor Lounsbury once told me that during his student career at Yale, a little more than ten years earlier than mine at Columbia, he never heard mention of any English author. In the decade that divided us the world had moved at least a little; and we had one term in the history of English literature. But we were not introduced to the actual writings of any of the authors, nor was any hint dropped that we might possibly be benefited by reading them for ourselves. . . .

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I think, although I am not at all certain, that I must have had a course in philosophy, but if I did it left no trace, and it imparted no mental training. I do not suppose that the instruction was inferior at Columbia then to what it was in most of the other small colleges; in fact, I am inclined to believe that it was on the whole superior. Yet I have always regretted that I did not come under a teacher who might have imparted to me a realizing sense of the meaning and the value of philosophy, who might have opened my mind and taught me how to think. . . .

Whatever the reason, the fact remains that in his [the Greek professor's] classroom these plays were not revealed to us as drama, or even as poetry; they were only texts for translation, affording endless opportunities for a strictly grammatical inquisition into the darker interstices of our linguistic half-knowledge. Thus it is that my undergradute study of Sophocles, for instance, did not reveal to me the loftiness of his soul, the vigor of his stern philosophy, or his exquisitely skilful craftsmanship as a playwright; it left me rather with an annoying perception of his persistent perversity in employing the second aorist.

To be sure, many of these indictments may still be brought against our institutions of higher learning. Even today, instruction is too often formal and aimless routine, and professors at times are dull and indifferent as of yore. But, taking it all in all, a college education is now a live thing as it was not in the generation of our elders. It touches life at a multiplicity of points, and with an authority undreamed of in the era when each professor held a half dozen chairs. The teacher today is less a grubbing recluse and more a man of the world, fully conscious of the movement of events about him and no less abreast of affairs than other professional workers.

Among the students a more mature attitude is developing. The college prank, and the antagonism toward the faculty of which it was often the manifestation, are in process of becoming only traditions. Those students are no longer rarities, especially in science, who bring to their work something of the enthusiasm of the discoverer. And perhaps it is not an overstatement to say that the majority of students are avid for ideas. Far more than in the educational institutions of a quarter-century ago, the American undergraduates of the present time are encouraged to think for themselves; and their response, though often faltering and erratic, is sincere. At least occasionally they frankly face the realities of life.

What has been the effect of the war upon the student mind? At any rate, it is surely bound to exert a profound influence toward cosmopolitanism, not merely on those who, in overseas service, came into direct contact with the peoples and the cultures of other lands, but also on those whose contact came only through the newspapers. When I was an undergraduate just a few years ago, my college was a closed community, a provincial colony, intensely concerned over its own little affairs, but only hazily conscious of the world about it. Our biggest interest was the winning of the next football game, or once a year the passing of examinations. The war has pushed out the student's horizon. More than ever before he thinks in terms of nations. Today the college man has a more intelligent interest in Serbia than we had in our own State. This enlarged outlook must inevitably tend to render the present-day student more susceptible to the influence of foreign culture and more sympathetic toward foreign peoples. Perhaps it may result in some lessening of the provincial self-satisfaction and even boastfulness of which we Americans have not seldom been justly accused.

Reviews

Poetry and the Child

The Rudiments of Criticism. By E. A. Greening Lamborn. New York: Oxford University Press.

"A SWEET and insubstantial thing" is poetry, says Theocritus in the eleventh Idyll, "but it is not easy to secure." Mr. E. A. Greening Lamborn, in his little treatise on "The Rudiments of Criticism," tells us agreeably and convincingly how we may secure it, though we think that he lays undue stress upon its insubstantiality. The time to secure it, with all its benefits and consolations, is childhood; and this little book, in spite of its forbidding title, is an account of the practical methods by which young children may be taught to care intelligently for poetry, and even to write it. Not that Mr. Lamborn has attempted to furnish an English *Gradus ad Parnassum,* either in the literal or in the acquired sense of the term; but he believes that children may learn, from their own attempts at verse-making, to know good verse when they see it and to know why it is good.

But the most interesting and, as we think, the most useful part of the volume is that which deals with appreciation—which analyzes and illustrates the essential qualities of poetry in a fashion that must be effective even with very young children. Mr. Lamborn explains simply and clearly the nature of rhyme and rhythm, the elements of verbal music, the relation of sound and sense, the structure of the stanza, the value of concrete language and figures of speech, the suggestion of atmosphere. Many of his analyses of poetic effects are strikingly successful, and at the same time are so phrased as to be within the grasp of any intelligent child. We know of no book quite like this, and we commend it to every primary teacher and to every mother who cares about the æsthetic education of her children. Nor is æsthetic education alone involved. If a child can be taught that "atmosphere" is more effective than "searchlight" methods in poetry, he may perhaps be led to prefer it in nature, in style, and even in manners; if he can be taught the value of restraint, of the respect for law, in literature, he may come to acknowledge it in ethics. *Abeunt studia in mores,* to be sure, is not so universally true as it ought to be. Students of literature, whether classical or modern, do not always display in their bent of mind and manners the graces that we have a right to expect of them; but if children can be taught early enough to admire the excellences peculiar to poetry—harmony, suavity, expressiveness—it is at least not unlikely that some of them may translate these excellences into terms of conduct. "Admiration is salutary and formative," said a great critic to whom Mr. Lamborn does less than justice.

It should be added that there is nothing mechanical in Mr. Lamborn's methods. He is keenly aware of the subtlety and delicacy of the task of imparting a taste for poetry. He sees the necessity of trusting the poet—and the child. What they cannot do for each other he knows cannot be done by precept. Many teachers of literature have so little faith in this relation that they either destroy it by their efforts to create it, or else, in despair, frankly divert attention from it to more attainable but less important ends. When one has done the few simple things that are necessary in order to remove the obstacles to the work of the imagination, it requires faith and courage to withdraw one's hand and to let the mystic union between poet and child consummate itself in the privacy that becomes it.

We commend the book, as we have said, to all parents and teachers, but we commend it with a reservation. It is a protest, and a much-needed one, against the over-annotated texts of literature that are put into the hands of children. Mr. Lamborn contends that much of this annotation is directed at "examinable results" and has no bearing whatever upon the child's appreciation of poetry. We think, however, that he presses his objection too far. The "wise child" who thought he should un-

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derstand "if only you wouldn't explain" is, after all, not so much wiser than the high-school boy who remarked of "L'Allegro," "Why, it's quite interesting when you know what the words mean!" The truth is that Mr. Lamborn's whole argument is based upon a conception of poetry that we regard as unsound, or, at least, as stated with too little qualification. He insists that to take account of subject-matter in the study of poetry is to defeat the end for which poetry exists. The book, he tells us, was written to prevent young students from "falling at the outset into the fatal error of reading poetry for the substance and not the form of its matter." "It is not the thing but the saying that moves us, not the matter but the manner of its presentation." "Literature is *form*; there are no literary *subjects*." There is a sense in which these statements are indisputable. So far as they are directed against the custom of using poetry as a vehicle for general information or moral instruction there can be no objection to them. If Mr. Lamborn had in mind only the teaching of poetry to very young children, we should be less inclined to differ with him, though we should still think his statements too unqualified. But, unfortunately, it is clear that they rest upon the conviction that to consider the subject-matter of poetry at all is impertinent, whether the reader is old or young, and from this position we wholly dissent. On the contrary, we believe that "substance," properly understood, is all that matters, for out of it, in the hands of a genuine poet, treatment inevitably springs. We hold with Spenser, to whom Mr. Lamborn also appeals, though with an inadequate sense of the bearing of the passage, that "Soul is form and doth the body make." We accept Bacon's assertion, which Mr. Lamborn also accepts as "the first principle of education," though we regret to say that he misquotes it: "Here therefore [is] the first distemper of learning, when men study words and not matter." If we held a brief for form versus substance in poetry, we should hardly cite the "Advancement of Learning" as authority. Bacon's dictum is indeed "the first principle of education," and nowhere is its primacy more incontestable than in the teaching of literature.

It may seem hypercritical to use an unpretentious little book like this as a pretext for renewing the old debate between form and matter, but the book is more important than it appears. It is the record of a clever and sensitive teacher's efforts to make young children care for poetry. Much of it is sound and rational criticism. It may well have a good deal of influence upon the teaching of literature in primary schools. This is the reason why we feel called upon to protest against what we believe to be the false doctrine that underlies it. In season and out of season, wherever they can find or compel an attentive ear, lovers of poetry should declare with Arnold that it is "nothing less than the most perfect speech of man, that in which he comes nearest to being able to utter the truth." What, then, shall we say of a professed student and teacher of poetry who insists that the truth which it utters is negligible? This conception of poetry leads the author to do grave injustice to one of the greatest and soundest of critics. He apparently regards Arnold's critical incompetence as beyond dispute because Arnold overstresses the substance of poetry. Arnold does emphasize substance, and this, we think, is one of the marks of his critical soundness; but is Mr. Lamborn prepared to say that the great passages quoted as "touchstones" in "The Study of Poetry" are quoted for their matter alone? Or the passages quoted as illustrations of "the grand style" in the lectures "On Translating Homer"? We beg him to read them again. Arnold's criticism does take into account moral considerations, but it is because they are essential elements in the effect that great poetry has upon us. Mr. Lamborn, we think, employs the word "morality" in too limited a sense. It is not, as he affirms, mere "willing." Motive is involved in it, every possible human motive—

> "All pains the immortal spirit must endure,
> All weakness which impairs, all griefs which bow;"

and these are the proper, nay, the inevitable subjects of poetry. Mr. Lamborn cites the "Rubáiyát," Swinburne's "The Garden of Prosperine," and "Vivamus, mea Lesbia," as examples of pernicious doctrine but of admirable poetry, and inquires: "Are we to lose such music as that, because it enshrines false doctrine?" To which we reply: "Not in the least; but neither, in our estimate of the poems, can we ignore the ideas underlying them." They are ideas native to the mind of man—the desire to fill life's little day with all the human happiness it will hold; the consolation that lies in the thought of peace at the last. Is the poetic effect of the "To be or not to be" soliloquy, or of Shakespeare's sonnets, or of the fifth canto of the "Inferno" independent of the moral ideas that they express? To be sure, we do not act upon them, if we are wise, but they belong to the domain of morality for all that. Mr. Lamborn knows this quite well. "It is not the poet's part," he writes, "to teach us, but to make us feel, to share with him his intuitive experience of the varied heart of man." Precisely! Why, then, should he immediately declare that "morality is not in the nature of poetry," and why does he identify "the conclusions of the moralist" with "the conventions of life"? Surely an exponent of the rudiments of criticism may be expected to distinguish between morals and a moral.

But Mr. Lamborn, though he is unwilling to concede the value of morals to poetry, is quite ready to grant the value of poetry to morals. He closes the book with the sound observation that the fashion in which men face the vicissitudes of life depends in some measure upon the feeling for poetry that they acquired in youth. This is to give poetry its rightful place in education. There cannot be a higher.

Education for War as Made in Germany

The German School as a War Nursery. By V. H. Friedel. New York: The Macmillan Company.

The German Conspiracy in American Education. By Gustavus Ohlinger. New York: George H. Doran Company.

THESE two sketches of the campaign of education, militarized and militant, that has played its part in the ambitions and downfall of Germany, are drawn so near the events as to affect the composition unfavorably. M. Friedel, Director of the Pedagogical Museum in Paris, has observed through the periodical press of war-time Germany the several measures to imbue the schools with the spirit of the army—to enlist Athena in the service of Mars. His account, though fragmentary, is enlightening. In reading the contemporary record it is well to recall that several generations of German schoolmasters have been encouraged to keep one eye on the text and the other on the army. If by way of exception (to parody Heine's sally) a schoolmaster had but one eye, it was the text that was neglected. The Prussian system of education, like that of Prussia's political representation, is framed upon aristocratic class distinctions, for which the army supplies the model if not the motive. The common schools are for the making of citizen-privates; the Gymnasia fit for the minor offices; the university is directed to the higher ones and the officer army of administration. The opposition to the system appears in the demand, supported by liberals and social-democrats, for the *Einheitsschule*, or unitary system of education. This would establish a logical educational sequence, dispense with class distinctions, and give opportunity for all to go as far as their brains will carry them (*Begabungsschule*). The protest increased, as concessions were denied or deferred, and under the stress of war it seems likely to win the day. This democratic platform in education was strenuously opposed by the militarists, who looked upon too much knowledge as an invitation to individualism, which is a menace to the social order; a private's education is finished when he knows enough to obey orders. The mental goose-step was as much a part of the programme as the more conspicuous pedal performance. Both symbolized the supremacy of the state machine. The minds and legs of Germany fell into line with an amazing uniformity.

In 1915, Prussia was not too busy with the conduct of the

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war to arrange an exhibition of "The School and the War." Children's essays on the glorious episodes of the war, drawings and sketches of battles, models of war-machines, handiwork of the girls to be sent to the soldiers, letters to the front and the replies, war poetry—all this displayed the juvenile war activities, conducted under the auspices of a Kaiser Wilhelm Central Institute for Education and Teaching. When drilling and parading were introduced, there was some objection on the ground that children could not understand the "sublime and sacred military character" of their performances. But it is not the directly military tone and temper of the education in Germany since 1914 that M. Friedel rightly emphasizes, but the more insidious poisoning of the minds of the young by the toxin of animosity toward the other powers and by the virus of the war spirit; the sense of value was further distorted by weighing everything in terms of a militarized "Kultur." America is commonly accused of making the dollar the unit of educational as of all other value; the German unit might be called a "Krupp."

With the intrusion of the notion of German superiority and "above morality," we are familiar; that it was used to prove moral instruction needless, because the qualities aimed at "have always flourished of themselves in the minds of the German people in such a way as to raise her moral 'Kultur' above that of all other nations," may be a novel pedagogical contribution. The same animus is shown in the comment of a German writer upon moral education in France and England: "How can the French and English dare to refer the Germans to Kant's theories of human dignity and moral duty, seeing that they themselves have lost all idea of the one and the other." Citing such instances of official pedagogical intolerance and perversion to indicate one temper of the German pedagogue in arms, M. Friedel is careful to give adequate place to the protests of the more liberal leaders of German education; he emphasizes the dissension and clash of spirit and method which were sharpened by the war. The militarists insisted that war had proved all other than military ends secondary; the liberals insisted that at least the children might be saved from the drastic regimentation of the uniform.

War, even more than politics, makes strange bed-fellows. The classical Gymnasium retained the aristocratic prestige; but the technical training of the man of war threw the emphasis upon practical studies. The classicists plead for the "Kultur" value of the ancient régime; but, hoist by their own petard, they were told that while truly the root of Germany is in Greece, "we Germans have no use for a 'root,' as we have the flower and fruit in our own culture." The pedagogical current is troubled by the same eddies of unrest that keep the muddy stream of German thought in turmoil. The men of practical and responsible bent are indeed alarmed. The enormous increase of juvenile crime during the war cannot be ignored; the struggle of the proletariat demands educational as well as political reforms. The question of education of girls typifies the agitation. On the one hand there was a demand for a one-year service of all women for civil and army drill; on the other hand, a demand for emancipation from prejudice and the abolition of the caste distinction between the ordinary *Mädchenschule* and the *Töchterschule* for those of the favored social classes who are recognized as "daughters." Unquestionably, the new Germany will make as decided a break with the educational past as with the political one.

A word must be reserved for the universities. Bismarck made them the protectorate and the protection of the State. Speaking in 1870, Professor du Bois-Reymond, the distinguished German physiologist, said: "The University of Berlin camped opposite the King's palace is the intellectual guard of the House of Hohenzollern." At the close of July, 1914, the election for the rectorship of the University of Berlin took place. Professor Willamowitz-Moellendorf, the eminent classicist, was elected. He proved adequate, led the ninety-three deniers of violations worse than reported, emphasized "the intimate connection between science and militarism," and in attempting to win back the retreating companies of South American students explained the historical and philosophical justification of Germany's procedure. We may cite his summary as an unexpected instance of what the German reformers call *umwerfen:* "You have the successful results of this doctrine before you: they are to be seen in the political and intellectual progress of Germany."

M. Friedel devotes a chapter to the foreign educational policy of Germany, in pursuit of which, while occupation seemed secure, von Bissing attempted the reëstablishment of the University of Ghent, von Beseler that of Warsaw, and the Berlin Foreign Office that of Constantinople. But the special concern was for the expatriated yet still patriotic German "in the foreign." The United States was the chief field, and that is the topic of Captain Ohlinger's book. The account is at times unreliable in statement, and uncertain in motive and implication; but it goes far enough to make plain how easy a prey for German propaganda was the unsuspecting schoolmaster (and the public) of the land of the free but not circumspect. Not that we need be ashamed of our trustfulness; but the revelation of its abuse aids the unreason of the reaction of intolerance that followed upon it. It extended from the extra-professional activity of exchange professors at the universities to pollution of elementary texts. It enabled self-constituted leaders of the German element in the United States to proclaim unrebuked that "Americanizing means, or must come to mean, the same thing as Germanizing." It enabled the German University League of America to send a message to the Rector of the University of Berlin indicating that the indignant protest of President Wilson in regard to the torpedoing of the Sussex must not be taken as a provocation or a disturbance of the friendly feeling between the two peoples. It enabled the staging of a Bismarck celebration at a leading state university in 1914 (anticipating the actual anniversary of 1915), with the German Consul-General of Chicago as the great man of the occasion. "Before the end of the year," adds Captain Ohlinger, "the officers and staff of the consulate-general in Chicago were being used to hire thugs and purchase dynamite to destroy by wholesale lives and property in the state which supported the university."

But that is the less significant part of the plot, the less compromising guilt of the dupe. That we should have so over-rated the efficiency made in Germany, have been so blind to the prostitution of learning prevailing in the German universities, so purblind to the abuse of hospitality, so unseeing as to the temper of the Teutonic invasion, reflects as directly upon the inefficiency of our organ of vision as upon the cleverness of the scheme which we innocently aided. The excuse lies in the fact that the conduct of the worst offenders was attributed to an individual arrogance, a personal lack of consideration, or at most a national imperviousness to the gentleman's code.

But the full tale of educational penetration remains to be more soberly and more painstakingly told. Captain Ohlinger is too vindictive in his wholesale denunciations. It is false to cite the German Houses and International Clubs at our universities as centres of suspicion. There are French Houses as well, conducted in an admirable temper; and International Clubs have a worthy object which they worthily pursue. The fact, which the author records, that even American Negro boys joined in singing "Die Wacht am Rhein" continues to appear more ridiculous than dangerous. With the author's conclusion that we fail to take ideas seriously enough, and underestimate the power of the pen (now that we know that it may be coerced to write the same message as the sword) we cordially agree. For that very reason, the account of the militarization of the intellect, which is Germany's crime, requires a more circumspect record. The situation has left an ugly problem for our educational leaders. The present temper invites the excluclusion of the German language from the curriculum because it carries the taint of a polluted *Kultur.* The same spirit obtains in the new Germany, where it is urged that not only the French and English languages, but French styles

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and English sports, be tabooed. To insist that everything made in Germany, including the language which is inevitably associated with qualities rightly to be resented, be regarded as anathema, is hardly a position that can be consistently maintained by the professed advocates of enlightenment.

The spirit of the education made in Germany for home consumption, and exported wherever the trade permitted, remains one of the serious aspects of the militaristic order that has met its doom. Though but imperfectly projected in these renderings of so much of the campaign as came under the eyes of an observant Frenchman and an alert American, they show the handwriting on the wall in incandescent letters of fire. Consistently, they point back to the priority of ideas in the shaping of action. The philosophy of other peoples, as far as it is incorporated into political and social life, affects the rest of the world as directly as the preparation of armaments. A position of isolation is as out of place in the one relation as in the other. Internationalism is an attitude before it becomes a league; education is its indispensable instrument.

Recent Books on Educational Theories and Methods

The Curriculum. By Franklin Bobbitt. Boston: Houghton Mifflin Company.

The Teacher, the School, and the Home. By Inez N. McFee. New York: American Book Company.

Moral Education in School and Home. By J. O. Engleman. Boston: Benjamin H. Sanborn and Company.

The Instructor: The Man and the Job. By Charles R. Allen. Philadelphia: J. B. Lippincott Company.

America at School and at Work. By Herbert Branston Gray. London: Nisbet and Company.

Educating by Story-Telling. By Katherine Dunlap Cather. Yonkers: World Book Company.

Education for Character. By Frank Chapman Sharp. Indianapolis: Bobbs-Merrill Company.

Human Conduct. By Charles Clinton Peters. New York: The Macmillan Company.

Examinations and their Relation to Culture and Efficiency. By P. J. Hartog. London: Constable and Company.

THE present programme of our educational system was mainly formulated during the comparatively simple conditions of the nineteenth century; we have improved its details, but its fundamentals remain the same. In other words, we have inherited a programme which was never designed to meet the needs of today; in order to progress, we must change its purpose and plan. With this end in view, Mr. Franklin Bobbitt has written his book on "The Curriculum." It has been realized that there is a theory of curriculum-making which is as much needed as is a knowledge of method and the details of content. We have talked vaguely about culture, morals, and social efficiency, with no definite or controlling purpose; we have been trying to apply scientific methods to a guess-work curriculum. The word—originally meaning a race course, then the race itself—suggests the series of experiences through which children and youth develop the ability needed for actual life. The objectives for this implied study are found by going into the world of affairs, discovering the abilities, habits, and forms of knowledge which are vital to successful living. The curriculum, then, will be this series of experiences, which lists the errors and shortcomings of human performance in all fields of work. For instance, we must find in the major occupations of a city the processes, knowledge, habits, and skill needed for effective accomplishment; then, on the basis of these results, we must put the learners to work, noting the errors from deficient training. Here are found the materials for the curriculum in various fields of industry; vocational activities are thus transferred to the school; students go into the communities where such work is being done and share in its labors. In his opening chapters Mr. Bobbitt gives the background and the points of departure for the principal studies of the book, with their application to life, both personal and public. Incidentally, the book dispels the vagueness of outlook regarding certain problems, such as character-building and culture, whose general content is large enough for all to agree upon, but whose particulars and applications give room for wide divergence of opinion. The book is thoroughly interesting, the links of connection are clearly shown, and we are made to realize that such a scientific reorganization of materials as Mr. Bobbitt formulates is the only safe course for our schools to follow.

Three cardinal principles in the educational reforms advocated by Dickens—a belief in the child's natural goodness, a sympathetic appreciation of his point of view, and the systematic study of his nature—have seldom found clearer expression than in Inez N. McFee's "The Teacher, the School, and the Home." We hear so much nowadays about the mental equipment and duties of children that we are likely to forget the minds and obligations of their teachers. Miss McFee's chapters show the workings of the common public school, and embody various suggestions for improvement, the results of the author's own experience. The book is written in narrative and colloquial style; it is made forcible and practical through illustrative incidents, pertinent and well told. At the close of each chapter are questions and related topics for discussion. Definite pedagogical principles for bringing slowly maturing minds to effective expression are formulated; and specific suggestions as to managing children tactfully, while at the same time promoting the welfare of the school, are given. It is recognized that the environment of school life should be in harmony with the child's unfolding nature and growing abilities; such an adjustment of task to inclination and capacity will result in efficiency and happiness. Punishment should relate always to the offence; the teacher, instead of having to correct mistakes, should train so that mistakes will not occur; the school-building, belonging as it does to the community, should be made fitting and beautiful, thus reflecting civic standards; the pupil's vocabulary should be so directed that he will not use more words than he can possibly realize in thought. The book presents pedagogical principles for conducting recitations; it gives ways for unifying the work of the school and the home; it suggests means by which the school as a community centre can be made the source of clear thinking and right living. Teachers of rural schools will find the chapters on nature study, the country school as a public health-educator, home science, and agriculture especially helpful.

It was formerly the case that educators, under the influence of Herbart's teachings, made correlation of studies an important agency in moral training. For meeting the larger problems of today, however, the correlation of such institutional efforts as the study of current events, manual training, motion pictures, and so forth, has become an important factor in such training. One of the best books recently published in regard to this indirect yet fundamental moral teaching is J. O. Engleman's "Moral Education in School and Home." It is written to inform teachers as to ways and means of utilizing the potential moral values of the school as an institution. The aim is development of character—a by-product more likely to be secured when something else is the objective; the various phases of study, work, and play being made to minister to the child's growing moral life. Efforts should be made toward universalizing and standardizing school work. Truancy, whispering, all petty violations of the school régime, may destroy the unity of that régime; there can be no real school until the offender restores this unity; hence punishment should be reformative and not retributive. Training toward moral ends can be given through history and biography, where such virtues as fidelity, industry, and thoroughness are exemplified in current events, whose timeliness accentuates the force of the appeal; through manual training, which teaches the moral obligation of self-support and satisfies the instinct for construction and self-expression; through the study of science, which teaches the child to make words tally with

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facts, to describe with accuracy what has been observed, to suspend judgment until all the evidence is in; and through various other means, all of them designed to stimulate initiative and independence, which Mr. Engleman deals with fully and clearly.

For a long time trade instruction has been carried on without the knowledge of pedagogical principles, since the industrial instructor has usually stuck to his shop and the regular teacher to his school; neither the knowledge of teaching methods nor the professional teacher's skill has been available to the trade teacher. Mr. C. R. Allen's book on "The Instructor: The Man and the Job" serves two purposes: as a handbook to teachers in industrial plants, and as instruction notes in the training courses, the materials having grown out of the author's own experience as supervisor and instructor in this work. Due to war conditions, there has been a rapid development of this intensive training; it can be seen, too, that more than ever we must depend upon our own skilled labor, which will increase the demand for capable trade instructors. Mr. Allen's book is without doubt the most important contribution yet made in this field; it shows that the pedagogy of vocational teaching has also built up its own definite content. The author emphasizes the proper selection and training of competent teachers, showing how they can organize their knowledge, plan their work, and handle their men most effectively. Considerable space is given to administration records, dealing with men, materials, instruction, work, and costs; there is also a "follow-up record" for each man, the solution of many of his later problems depending upon this accurate information. The book contains a glossary of technical terms, and suggestions as to the use and care of materials; there are general summaries at the close of many of the chapters, and an appendix with directions for self-training. The author's handling of his subject constantly suggests Descartes's idea of dividing every difficulty into as many natural parts as possible, finally establishing the numerous relations between these. The terminology throughout the book is striking in its informality and pertinency.

The recent war has exposed much weakness and inefficiency in the English school system, as in other phases of British life, which have resulted in the gradual displacement of British supremacy in many industrial and commercial fields. With the new educational needs of England in mind, Mr. Herbert Branston Gray has recently made a study of educational conditions in the United States, of which his volume entitled "America at School and at Work" is the result. He contrasts the candor of the American mind in receiving, weighing, and sifting new educational ideas with the chaotic and unscientific methods existent in England's school system. While British educators have been harping on the conflicting claims of literary and scientific studies, the United States, even before she entered the war, was beginning to make radical changes in her schools, putting yesterday's thought into today's moulds. Thus Mr. Gray finds here certain basic principles which can be transplanted to bear good fruit in English soil. While cultural standards may be lower here, he finds that education as a whole is higher and more widely diffused. It has been an important factor in our development of natural resources; we have adjusted the principles of pedagogy to the needs of industry, and we have brought the methods of science to bear on education. England has been willing to accept educational reforms which were superficial and unscientific; the United States is less prejudiced as to ideas, more bold in experimentation. In this country we no longer dissociate education from agriculture, industry, and commerce, as England still does. This functioning of school-knowledge, through field, factory, and shop, is seen in our corporation and opportunity schools, in coöperative movements, welfare work, vocational bureaus—all of which are now pushing their way into our educational programme; in a word, we have humanized commerce and industry. Mr. Gray's book, coming as it does from a representative English educator, should be suggestive and illuminating to thoughtful Americans.

The harmony between true discipline and real pleasure in child life and training is made very apparent in Katherine Dunlap Cather's "Educating by Story-Telling." The book has grown out of the experience of the author with children of all ages and classes, with parents, teachers, social-centre and settlement workers; it will thus be of service in all phases of work related to teaching. The author states the purpose and aim of story-telling, distinguishing the story interests of children in the rhythmic, imaginative, heroic, and romantic periods of their growth. She shows how the story is built up, gives types which lead to the appreciation of music and art and those which supplement the work of the school curriculum. A list of stories for use in each month of the year, for each of the eight school grades, is given; there is also a complete bibliography of story literature. The book will be of great service to teachers who have not the natural gift for story-telling, and to those who may wish to know where to find particular types of stories desired for particular purposes.

How to develop in children their latent capacities for good, through the agency of the school, is the theme of Dr. Frank Chapman Sharp's "Education for Character." These capacities have their roots in innate ideas of self-respect, and might oftener be utilized in school activities. According to the author, the interaction of personalities, moral training through work and play, and moral instruction through ideas are the important means at the school's disposal. Today more than ever we realize that training of the intellect must be balanced by training of the will, and that the school is the most wide-reaching agency for accomplishing this; for "what we wish to see appear in the life of a nation must be first introduced into its schools." Through moral instruction satisfactory ideas are supplied which *may* serve to produce action; the object of moral training is to see that they *do* produce action. A desire to do right involves an insight into the reasons for so doing. The book gives a programme of moral instruction for the elementary school in which the evolution of the fundamental virtues up through the grades is traced. There are also discussions of questions—many of them problems—pertinent to the material of each chapter, and a bibliography on the special field of each chapter, drawn from recent books, magazines, and reviews. The concrete statement of aims and agencies set forth in this book will be a strong influence in developing loyalty to moral ideals.

That each one makes his own world out of the materials about him, the principle of selection being his own personality, and that circumstances can influence him only in so far as he has a certain affinity for them, is the key-note of Mr. Charles Clinton Peters's "Human Conduct." As the author says, the book is a venture in a new field; but Mr. Peters claims no original features for the work "except the type of organization and the relative emphasis." He has unified materials selected from psychology, logic, ethics, and religion into an elementary course for high schools and junior colleges, and for teachers in general. He rightly assumes that the fundamental principles of these subjects lie latent in the mind, since they are known in practice long before they are reached on the technical side. The aim of such study is to demonstrate the possibility of effective control of one's own conduct. The importance of this concept as the basis of clear thinking and right action, the value of periods of doubt in the mental and the moral life, the danger in abandoning right training before results are clinched, the conquering power in the long run of concentration and persistence—these are some of the topics with which the author deals. Questions supplementary to the text of each chapter are given.

The examination system in England controls the secondary schools and, to some extent, the universities; its problems touch those of general education so closely that an investigation of the methods and results of that system is urgently needed. Mr. P. J. Hartog's "Examinations and their Relation to Culture and Efficiency" is a plea for such investigation. Do examinations serve England's national educational interests in the best way? The reports of commissions on the subject have, up to this time,

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lacked definiteness. In mediæval times, where examinations have their origin, they served to test a person's qualification for practising a craft or a profession; later they have been the means for testing proficiency in the school curriculum and the general efficiency of school systems. But rarely do they test mental alertness—the power to comprehend and assimilate new ideas. There are knowledge tests indicating ability to restate facts learned by rote, but not capacity tests showing ability to apply knowledge creatively. Mr. Hartog urges two reforms: first, that the examination shall be made more of an actual test of technical efficiency; and second, that a large portion of the educational field shall be entirely removed from the influence of examinations. The book contains a brief speech on the general subject by the late Earl of Cromer, and elaborate notes suggested by the text. Whether or not one agrees with all the author's conclusions, one will find in this book a stimulating discussion of a timely subject.

National Ideals and Traditions

The Great Tradition. Edited by Edwin Greenlaw and James Holly Hanford. Chicago: Scott, Foresman and Company.
World War Issues and Ideals. Edited by Morris Edmund Speare and Walter Blake Norris. Boston: Ginn and Company.
War Aims and Peace Ideals. Edited by Tucker Brooke and Henry Seidel Canby. New Haven: Yale University Press.
The American Spirit. Edited by Paul Monroe and Irving E. Miller. Yonkers: World Book Company.

A MINOR result of the world war that might have been predicted with certainty is the recent crop of supplementary reading, for school and college use, designed to illustrate and to emphasize Allied ideals in the great struggle, and to inculcate the patriotic spirit. Of several such compilations lately published, the large volume edited by Messrs. Greenlaw and Hanford is of an historical nature, the selections being chosen partly for their value as expressions of permanent human emotion, and partly as landmarks in the march of the Anglo-Saxon mind from the beginning of the modern period. They are intended to represent not the literary forms and manners, but the dominant ideas, of several epochs in the life of the two great English-speaking peoples as these ideas have received large and permanent expression in literature. For instance, the editors regard one of the dominant ideas of the England of the Renaissance as the Expansion of the State—though we fail to find any trace of such an idea in the selections they have chosen to illustrate it. Neither Elizabethan Englishmen nor their queen were, as we see it, interested in a possible "greater Britain." Happier is the label the editors have chosen for the eighteenth century, the Age of Sanity and Order—a qualification for which there is ample justification in the well-selected quotations given here. The period of the American Revolution is here called that of the Rise of Modern Democracy. It is represented by several selections from Burke, part of Patrick Henry's speech before the Virginia Convention, and an extract from the Declaration of Independence. The anthology is brought up to date by a section headed "The Crisis of Democracy," containing an extract from Hugo Münsterberg's "Challenge to the Democratic Principle," one from an address by Lloyd George on International Honor, and another from Woodrow Wilson's speech on "The Associated Peoples of the World," delivered on July 4 last at Washington's Tomb.

Messrs. Speare and Norris have confined themselves to collecting documents, essays, sketches, addresses, and state-papers showing the underlying causes that led to the great war. These utterances of the most distinguished spokesmen of the major warring nations present the conflicting issues of the war, the spirit which has guided their youth and their citizenry, and the ideals underlying the philosophy and history of their respective Governments. A fair idea of the arrangement of the material may be gathered from the contents of the first section, which includes President Wilson's message to Congress of April 2, 1917, an extract from David Lloyd George's "When Will War End?" and Bethmann-Hollweg's defence of the invasion of Belgium before the Reichstag on August 4, 1914.

The work of Messrs. Brooke and Canby sets forth the ideals cherished by each of the nations lately engaged in the great war, as voiced by their foremost spokesmen in literary and philosophic essays, in poetry, fiction, and the drama—chiefly contemporary. The selections are grouped according to nationality, each group being prefaced by a brief introductory essay. In the essay preceding the German group, the editors say that "the present situation in the world and the trend of contemporary thought are largely due to reaction against a set of ideas evolved in Germany during the period following the Franco-Prussian war. The historian Treitschke expounded the idea of military culture. . . . Nietzsche evolved analogous principles in the field of philosophy."

The little volume compiled by Messrs. Monroe and Miller is far less ambitious than the foregoing works. Its inspiration may well be given in the words of the preface: "There has been too much spread-eagle oratory and too much emotional patriotism. . . . Our teaching of American history has often been narrow and one-sided. . . . The fact is often ignored that there was a democratic movement in England as well as in the Colonies in 1776, and that the great patriots there challenged the autocratic ideas and practices of their German king, George III. The democratic movement in England as well as in the Colonies finally won the victory." In a collection thus introduced, it is not surprising to find that the selections are chosen with a view to inculcating true patriotism rather than the senseless self-glorification that so often passes muster for it. Part of the Monroe message, which has of late been threatening to cause trouble, is rightly included for its historical importance, and is happily followed by William Lloyd Garrison's fine Sonnet to Liberty, whose message still falls on deaf ears—at least in its full import.

DEAN WEST'S little book on "The War and Education" (Princeton University Press) cannot be said to solve any of the educational problems of the hour, nor even very clearly to state them. It consists of four lectures delivered before various educational bodies, and includes an address on "France and the Classics" by the French Minister of Public Instruction and the Fine Arts, M. La Ferre. Certain familiar themes are rehearsed in all the lectures: the need of discipline in education, the failure of the elective system, the dangers of unqualified vocationalism, the limitations of science, and the all-importance of classical training; but no argument that is in the least novel or impressive is produced to support any of these contentions. Really, the time has gone by when the rising tide of "modernism" in education can be turned back by the methods of King Canute. Mrs. Partington's are quite as likely to prevail. We are entirely of Dean West's opinion as to the danger of allowing classical training to go by the board as completely as it seems likely to do, and we regret the more for that reason to see it so ineffectively defended. The enemy will say: "If this is the best that can be done against us, we need not fash ourselves." Moreover, we cannot forbear to ask why the believers in the classics do not occasionally deal as faithfully with their friends as with their foes. It is not wholly due to the aggressive hosts of science and vocationalism that the citadel of the classics is in such peril. Scientific teaching, it appears, needs to be modified; literature must be "taught as literature" and not as "a criticism of life"; but classical teachers are not reminded that the ultimate victory of their cause, and ours, is in their hands. The style of the book is not more convincing than its substance; not even the lecture-form can excuse the superabundance of rhetoric and platitude and the frequent repetition of ideas and even of phrases. "A huge proletariat of discontent," for example, occurs three times.

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Notes on New Textbooks

FRENCH

RECORDS of school and college registration show that the study of French has resumed its preëminence of colonial days, before German immigration and German control of school-boards thrust it back into a secondary place as non-utilitarian. And no less important than this result of the world war are the changes it has produced in our American methods of teaching. The demand for "War French" and the necessities of the short practical courses given in training camps—courses largely taught by professors in "Y" service or volunteers from near-by faculties—have extended the reforms of the last decade until, today, French courses *in French* are everywhere a reality. The new textbooks all reflect this tendency: even the lazy teacher, spoiled by the old "translation" methods inherited from the ancient tradition of Greek and Latin classes, has no excuse for contumacy while modernized grammars and texts of every kind continue, despite the cost of paper, to pour from our presses.

The "Grammaire Elémentaire" (Heath), by Miss Emma C. Armand, now issued in a new edition, provides a full year's work for high schools. Reading selections—perhaps a little too juvenile, but based on French life and customs—questionnaires, and exercises add to the value of this grammar, written in French, pleasantly illustrated, and printed in clear large type. Like it, Rosenthal and Chankin's "Grammaire de Conversation et de Lecture" (Holt) is planned to combine the best features of the direct and grammar methods; grammatical points, largely explained in English (especially in the early lessons), are based upon a continuous passage of French; but these passages, written to suit the exigencies of the lesson, are undistinguished in quality where they are not tainted with Americanisms. Otherwise the book presents much ingenious pedagogical material; its French text turns upon matters of daily life and travel abroad, and a dozen fine illustrations—unfortunately not directly related to the narrative—recall pleasantly various picturesque corners of "la douce France." Equally fine are the fourteen photographic reproductions of French views in the new edition of that popular juvenile classic, Malot's "Sans Famille" (Allyn and Bacon); the pupil will find in them a real background for the little hero's Odyssey. Edited by Messrs. François and Greenberg, this beautifully printed textbook contains, besides the notes, vocabulary, and verb-lists, thirty pages of grammar and conversation drill—all in French except the exercises to be written out—a feature which should commend the edition to progressive teachers. Another old favorite in a new dress is Dumas's "La Tulipe Noire" (Heath), reset and re-edited with fewer abridgements, and containing similar oral exercises in addition to the usual notes and vocabulary. The necessity for this re-issue—the old plates, we are told, were quite worn out—is a comment upon our routine choice of texts. Certainly far more desirable in these days are such books as the new American edition of Ernest Lavisse's "Histoire de France" (Heath). Profusely illustrated, provided with maps, summaries, and questionnaires, and furnished with a vocabulary, this little masterpiece of simple French might well be used even as early as in the last semester of a beginner's course in high school; with a well-read teacher, speaking French, the history of France should be at least as interesting as any curtailed or juvenile elementary text. Intrinsically, of course, no story of tulip-culture in Holland can be compared to books of this type; we should certainly have more of them, and for pupils of every grade. Valuable, too, are readers based upon historical materials, such as the legends and tales related in Van Buren's "Contes du Pays de Merlin" (Macmillan). Dealing mainly with Breton history and tradition, although the stories of King Dagobert, Saint Genevieve, and Joan of Arc are included, this little volume presents in excellent yet simple French the history of Merlin, King Arthur, Bertrand du Guesclin, and other figures of the past. Each chapter is followed by historical notes and exercises for oral and written work; a vocabulary is also included. And teachers in search of easy historical comedies for presentation by students in elementary classes will find six short plays, drawn for the most part from the later Middle Ages, in Miss Hutchinson's little book, called, after its first comedy, "Le Chevalier de Blanchefleur" (Heath).

Teachers of French should welcome the "Primer of French Literature and History" (Dutton), prepared for beginners by Professor J. P. R. Marichal. Based on the vital relation between language, literature, and history, this convenient little manual gives in twenty-eight brief chapters, written in clear and easy French, a concise survey of the whole subject, which may be used as a syllabus, a guide to the classification of works read, or a review of the essential facts in an Elementary Survey course. The appendix contains a more detailed treatment of Corneille, Racine, Molière, Voltaire, and Victor Hugo, chapters on the history of the language and on French versification, and excellent chronological tables of the more important authors and events from the Oaths of Strassburg down to 1900. Space being lacking for exposition, it was inevitable that the analysis and classification of periods and authors should follow lines somewhat academic and traditional, as in the rather old-fashioned treatment of romanticism; but the book certainly needs brief reading-lists to supplement its scanty text if used as a syllabus, and a complete index for the reference purposes of students. Without these, only zeal can make it a weapon against that ignorance to which, in matters chronological, "a thousand years is but a day."

There are fewer advanced French texts this season than usual. This, too, is indirectly a result of the war: for a time teachers had to put aside their literary projects and assume additional elementary work. The demand lessened, the draft reducing or annihilating many advanced classes in college; and publishers called for but one type of book, here as in all other fields. Of this type is "Sous les Armes" (Holt), edited, with notes, maps, and vocabulary, by Professor Moraud of the University of Toronto. This is a selection of detached chapters and articles by eminent Frenchmen—novelists, journalists, and publicists—who have written of the descriptive or strategic side of the war. Pen-pictures of mobilization days, of the retreat from Mons, of the battle of the Marne and the race to the sea, of Verdun and its heroic resistance, and of the every-day life in the trenches with the defenders of France and civilization, make up the panorama here presented; the authors chosen include Barbusse, René Benjamin, Charles le Goffic, Bazin, Bordeaux, Loti, Barrès, and Anatole France. From such a volume, with its soldier's slang, its realism, and all its flaming actuality, it is a far cry to the "Selected Letters of Mme. de Sévigné" (Longmans, Green). Printed by the Manchester University Press, this selection is edited by Professor A. T. Baker of the University of Sheffield, who provides his text with copious notes, an index of names, and a very full and informing Introduction, mainly historical. Another English importation is a revised edition of Miss L. M. Bull's "Easy Free Composition in French" (Dutton), a direct method book containing thirty "Narrations à reproduire," with notes, exercises, and a vocabulary.

SPANISH

Jacinto Benavente is such a commanding figure at the present moment that no student of the drama can afford to neglect his writings. While most universities have been devoting to him the attention he deserves, the lack of a suitable textbook has handicapped teachers. Mr. John Van Horne has supplied this lack with his "Tres Comedias de Benavente" (Heath). Benavente is so versatile a genius that no three of his plays can give an adequate idea of his many manners. This the editor fully realizes, and has chosen those three which best lend themselves to class-room instruction in America, leaving it to the teacher to direct further exploration. The three plays chosen are "Sin Querer," "De Pequeñas Causas," and "Los Intereses

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Creados." The first two are amusing trifles in the dramatist's lighter manner. There is more depth to "Los Intereses Creados," a modern adaptation of the old Comedy of Masques. Various social types, symbolized by puppets, serve as vehicles for Benavente's ironic analysis of human motives. This is the only one of the three plays which can be termed a masterpiece. It lacks the strong dramatic effect of "La Malquerida" and many another of Benavente's best, but it is certainly the most pleasing in his repertory, and the one best suited for such a volume as the present. From a scholarly standpoint the editing is all that could be desired. Mr. Van Horne has contributed the best Spanish textbook of the year.

Few grammars show such a careful application of pedagogy to grammar as Mr. Moreno-Lacalle's "Elementos de Español" (Sanborn). No one method, however, is followed exclusively; the book may be adapted to any. The author, who is widely known as a teacher of Spanish phonetics, approaches pronunciation from the phonetic point of view. There are abundant exercises for oral drill, and "linking" and "breath groups" receive fuller treatment than in other grammars. Mr. Moreno-Lacalle's phonetic symbols differ in some respects from those commonly used. One is surprised to find him giving more than one value to some of these symbols; of course, it is of the essence of a phonetic alphabet that there should be but one way of writing a given sound, and that each symbol have but one value. Only one sound is taught for each vowel. This is not true in fact, but is justifiable as a method of teaching. Grammar is taught as far as possible by the inductive method. In the case of the more complicated points of grammar, it has been necessary to give the student so many hints that the rule might much more simply be stated in the old-fashioned way. Throughout the book there is much that is original and good.

The best account of the civilization of the ancient Peruvians and their conquest by Pizarro was written by the Inca, Garcilaso de la Vega, a romantic personage in whose veins flowed the best blood of both Spain and Peru. Mr. James Bardin has drawn much interesting material from the first part of the Inca's history, "El Reino de los Incas del Perú" (Allyn and Bacon). He has omitted the story of Pizarro's ruthless conquest in order to devote more space to the description of the primitive socialistic society of the ancient Quechua race. One will find here an account of the old Peruvian religion, institutions, laws, customs, literature, arts, and sciences, all told in a fascinating way. Nobody will quarrel with the editor for modernizing and adapting his text, for only by so doing could the book be made available for any but the most advanced courses. This text will be welcomed by all who are interested in the history of South American institutions, particularly those of Peru, Bolivia, Ecuador, and Chile; for the empire of the Incas embraced all these modern states, wholly or in part. To understand modern conditions in these countries, one must have some knowledge of their pre-European civilization.

"Spanish Taught in Spanish" (Houghton Mifflin), in spite of many claims to originality, is suggestive of the old Berlitz method. Thoroughly unacademic, the author, Mr. C. F. McHale, has devised some good means of pedagogical exposition. However, he offers dangerous advice to the young business man when he implies that the study of grammar is unpractical and unnecessary. It is never unpractical to be thorough. Our salesmen in South America are competing with Europeans of good linguistic training. Mr. McHale's book will serve as a first step, but the step taken is a very short one. There are several bad slips which illustrate strikingly the dangers of this method.

Few literary courses in Spanish are complete without a reading of Moratín's masterpiece, "El Sí de las Niñas." Moratín, who absorbed the manner of Molière without sacrificing Spanish atmosphere, has to his credit in "The Maid's Consent" one of the earliest of modern thesis-plays. It is a sturdy protest against the marriage of convenience as practiced in his day, a plea for social liberty written in an age of absolutism. This play has long been available in textbook form, but a new edition (Holt) by a new editor is not superfluous. Mr. P. B. Burnet has provided a satisfactory commentary, with conversation exercises.

"Primeras lecciones de Español" (Ginn) is an excellent first book for grammar school or elementary high school work. Miss Carolina Marcial Dorado, the author, has shown unusual originality in assembling folk-lore material illustrative of child life in Spain. The book lends itself to the direct and natural methods. Grammar is reduced to a minimum; little composition is provided. As in the case of the same author's previous book, "España Pintoresca," the publishers have been lavish of illustration. It would be difficult to find another recent textbook so attractive in its dress.

"Spanish Fables in Verse" (Heath) is a selection from the poetic apologues of Iriarte, Samaniego, Hartzenbusch, Barros Grez, and Campoamor. All these writers were imitators of La Fontaine, in so far as they cultivated this genre, and they showed themselves little inferior to their great model in lightness of philosophic discussion and mischievous wit. The editors, Elizabeth C. and J. D. M. Ford, have done little beyond providing an accurate text and vocabulary. There are no notes, and the Introduction is very brief.

Miss Gertrude M. Walsh's "Primer Libro de Lectura" (Heath) provides Spanish reading of the simplest sort, in a series of carefully graded lessons. A special feature is made of vocabulary acquisition. Words are grouped in families according to their etymologies. Only the present tense is given in the first seven lessons, so that reading may be begun in connection with the first grammar lessons. This little book is carefully prepared, and should serve a useful purpose in the high schools.

In "Spoken Spanish" (Allyn and Bacon), Edith J. Broomhall has written a conversational reader and composition book. Dialogues in Spanish deal with such subjects as At the Market, The Birthday Gift, In the Railroad Station, Arrival at the Hotel, and so forth. Upon these dialogues are based composition exercises. There is a very useful list of common idioms. The book is best adapted to high school work.

Mr. Max A. Luria has added one more to the large number of manuals of business correspondence in Spanish. "Correspondencia comercial con ejercicios" (Silver, Burdett) is one of the best of these. It offers a very complete treatment of bookkeeping, and introduces all the usual business terminology. A letter forms the centre of each lesson, and various exercises are based upon it.

"Commercial Spanish" (Heath) contains much miscellaneous information concerning Spanish bookkeeping, banking, manufacturing, shipping, monetary systems, and related subjects, There are numerous facsimile checks, drafts, bills, bills of lading, and advertisements. This book, which should serve its purpose well, has been prepared by Mr. C. F. McHale of the National City Bank of New York.

Professors Worman and Bransby have prepared a "Second Spanish Book" (American Book Co.) designed to follow their "New Spanish Book," already published in the same series. Though intended to serve both the natural and direct modes of instruction, the method employed is more properly the first rather than the second of these.

"Anécdotas Españolas" (Allyn and Bacon) is a collection of one hundred short stories, edited by Mr. P. W. Harry. It provides excellent material for conversational work, and is not intended for translation purposes. A very full list of Spanish idioms, running into the thousands, is the most valuable feature of the book.

ENGLISH

The University of Manchester, in conjunction with Longmans, Green and Company, has undertaken to republish, under the general editorship of Professor W. P. Ker, a series of French, German, and English texts not hitherto available for use in university classes. For this series Miss Edith J. Morley has edited Edward Young's "Conjectures on Original Composition." The text reproduced is that of the second edition, which ap-

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peared in the same year as the first (1759). Apart from its renunciation of the old-fashioned practice of capitalizing all nouns, the second edition differs from the first only in immaterial ways. These variations Miss Morley records in footnotes. She also supplies bibliographies, and gives in appendices three of Young's critical prefaces belonging to the years 1728 and 1730. Her work appears to contain no fault more serious than a reference to Professor William Lyon Phelps as "W. Phelps." The "Conjectures" read well after a lapse of more than a hundred and fifty years. When one recalls that they belong to the same decade—the sixth of the eighteenth century—which produced Thomas Warton's "Observations on the Fairie Queene" (1754) and the first part of Joseph Warton's "Essay on Pope" (1756), one perceives that the liberal movement of that time fully kept pace in criticism with its achievements in poetry. Though Young's essay is, as the author admitted, somewhat "miscellaneous in its nature," its main argument—that for originality as opposed to imitation in literature—is a flat refutation of Pope's dictum regarding ancient writers and rules: "To copy nature is to copy them." Nor does Young hesitate to make his attack direct. "Would not . . . Pope," he inquires, "have succeeded better in an original attempt? . . . Imitation is inferiority confessed; emulation is superiority contested, or denied; imitation is servile, emulation generous; that fetters, this fires; that may give a name; this, a name immortal." But after all, Young, as Miss Morley points out, did no more than summarize vigorously ideas which had been expressed in scattered fashion by others. Moreover, he had previously expressed them himself. That the thought of the "Conjectures" is not the exclusive property of his old age may be seen by setting side by side two passages, one from his preface to "Imperium Pelagi" (1730), the other from the "Conjectures." The earlier passage reads: "This ode I humbly conceive is an original, though it profess imitation. No man can be like Pindar, by imitating any of his particular works; any more than like Raphael by copying the cartoons. The genius and spirit of such great men must be collected from the whole; and when thus we are possessed of it, we must exert its energy in subjects and designs of our own. Nothing is so unpindarical as following Pindar on the foot. Pindar is an original, and he must be so too, who would be like Pindar in that which is his greatest praise. Nothing so unlike as a close copy, and a noble original." The passage written twenty-nine years later is in precisely the same vein: "Must we then, you say, not imitate antient authors? Imitate them, by all means; but imitate aright. He that imitates the divine Iliad, does not imitate Homer; but he who takes the same method, which Homer took, for arriving at a capacity of accomplishing a work so great. Tread in his steps to the sole fountain of immortality; drink where he drank, at the true Helicon, that is, at the breast of nature. Imitate; but imitate not the Composition, but the Man. For may not this paradox pass into a maxim? viz: 'The less we copy the renowned antients, we shall resemble them the more.'"

In his very amusing "Voyage Sentimentale" in a recent issue of the *Atlantic*, Simeon Strunsky tells of the efforts of various travellers on their way to France to master the French language. "And what is the use of it all?—the minds of our shipload and the minds of the old text-book makers do not meet. 'Voulez-vous le parapluie de votre belle-soeur?' Not on your life, monsieur; greater things draw us. Je veux un billet pour le Conference de Paix, and there is nothing about 'conferences de paix' in the text-book." The same kind of complaint might have been uttered not so very long ago by the immigrant in regard to the instruction in English that is furnished him. He used to be given a children's textbook, and was expected to interest himself in simple-minded information about childish things. Recent textbooks for the foreigner have tried to meet more squarely the adult mind, and of these books Mr. H. H. Goldberger's "English for Coming Citizens" (Scribners) seems one of the very best. It furnishes an admirable series of lessons arranged on a sound psychological principle—that speaking is the basis of reading, and reading is the basis of writing. Subjects are taken up in a common-sense order determined by the needs of the immigrant, who is led by simple and varied methods through the intricacies of such matters as getting a job, making purchases, travelling, seeking amusement, and so forth, to the steps by which he may acquire citizenship. It is a book based on experience and a sympathetic knowledge of the immigrant.

Professor Brander Matthews's brief "Introduction to American Literature," one of the best of the early textbooks on the subject, is now, after nearly a quarter of a century, offered in a revised edition (American Book Company). The revision is for the most part slight, and is confined to the later chapters. Discussions of the older writers are almost unchanged except for such discreet substitutions as "struggle between the states" for "Rebellion." Halleck and Drake, formerly treated in a chapter by themselves, are now given brief consideration among "Other Writers." The chapter on Thoreau is cut down almost one-half; and chapters are added on "Daniel Webster and Abraham Lincoln," "Mark Twain," and "Eugene Field and James Whitcomb Riley." As in the earlier book, Professor Matthews has wisely resisted the persistent demand for up-to-dateness, and has excluded all living writers, even Mr. Howells. The chapter on "Beginnings of the Twentieth Century" is a sane general summary of conditions, almost devoid of names. The plan of the history leads to some strange juxtapositions and subordinations. Joel Chandler Harris and Bret Harte are treated incidentally in the chapter headed "Eugene Field and James Whitcomb Riley," being allotted a page between them. Field is given three pages; Riley, whose "tender sentiment," we are told, "never sinks into sentimentality," has four pages. Whitman is disposed of in a dozen lines, and the name of William Vaughn Moody does not appear. One cannot help wondering how far these proportions and comments represent Professor Matthews's serious judgments, and how far he was writing *virginibus puerisque*.

"Representative American Poetry" (Merrill), edited by Mr. E. B. Richards, is a brief collection intended for use in the first year of high school work. The choice of poems follows no obvious principle, but the material has doubtless been used with success in the compiler's own classes. Since personalities and conditions vary so greatly, it would be unsafe to predict how many other teachers will find the selection suited to their needs. It begins with "The Star-Spangled Banner," and continues through "Thanatopsis" and Drake's turgid "The American Flag" down to "Abraham Lincoln Walks at Midnight" by Vachel Lindsay, and "The Twelve Forty-Five" by Joyce Kilmer. Many of the expected names appear, though in some cases, as that of Lowell, they are represented by out-of-the-way poems. Both Poe and Lanier are absent, however, Theodore O'Hara being the only poet with Southern associations who is given a place. Fortunately, the book is not burdened with unnecessary notes, but unfortunately the six or eight pages of biographical sketches with which it closes are of the quality which disgraces so many American textbooks. For example, pupils are told that "Francis Bret Harte . . . went to California in his childhood where he remained until 1871. In this year he went as consul to Germany"; and that Whittier "became the spokesman of the Anti-Slavery party when he published 'Mogg Megone' in 1836." In a work for secondary schools there is no place for a pedantic show of learning, or for great detail of any sort, but both teachers and pupils have a right to demand such accuracy regarding matters of unquestioned fact as can be attained from the reference books in any village library.

Volumes of prose selections for use in college classes are so numerous that it hardly seems necessary to add to the number, but "English Prose from Bacon to Hardy" (Oxford Press), compiled by E. K. Broadus and R. K. Gordon, has excellent reasons for existence. The selections are more varied than

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usual, ranging from "polite correspondence" and familiar essays to criticism, history, and fiction. They are, for the most part, singularly fresh and novel, and they are long enough to be really representative of their authors. There is sufficient, but not excessive, annotation, though the value of the book to young and unpracticed readers would have been greatly increased if the sources of the literary allusions and quotations had been carefully given. The selections are preceded by brief critical notes that are unusually well done. We must, however, point out that Drayton's famous phrase, quoted in the introductory note to Hazlitt, is "brave translunary," not sublunary, "things," and that "Would that I were turned into bones" is scarcely adequate as a translation of Tibullus's line, quoted in "Urn Burial": "Sic ego componi versus in ossa velim." One curious remark in the preface we must note. The editors account for the omission of certain authors on the ground that "by reason of style or subject, they can hardly be considered as representative figures"; and one of these authors is Newman!

The latest additions to Messrs. Scribners's "Modern Student's Library" are a volume of "Selections and Essays by John Ruskin" and Bunyan's "Pilgrim's Progress." The first named, edited by Professor Frederick William Roe, contains an Introduction which is the most illuminating brief statement of Ruskin's work and influence which we have yet seen. Following this are more than four hundred pages of selections, chosen with excellent judgment, and fairly representative of the full range of Ruskin's writings. For the student making his first approach to this greatest of the Victorians, the volume is everything that could be desired; while even the devout Ruskinian will wish to acquire it forthwith for his shelf or his pocket, against the frequent occasions when collected editions and complete works are inconvenient or unalluring. Dr. Samuel McChord Crothers supplies the Introduction to Bunyan's "Pilgrim's Progress" in the same series, and its delightful quality makes us regret its brevity. From the same pen are included a few pages of "Annotations by Men of Various Professions," in which certain familiar scenes of the allegory are given pertinent present-day application. The pleasant form of these volumes, the scholarly yet unpedantic way in which they are edited, and the modest price at which they are sold should appeal to the general book-buyer scarcely less than to the teacher of English in college or high school.

In a single volume of five hundred pages, Mr. Roy Bennett Pace endeavors to present a brief history of "English Literature, with Illustrative Readings" (Allyn and Bacon). Considering the difficulties of the undertaking, he has been in large measure successful. The historical part of the book is pleasantly written, and is discriminating in its emphasis on what is likely to interest the student; while the pictures are abundant and well selected. It is when we turn to the selected readings that we realize the difficulties of Mr. Pace's problem. The early pages—giving selections from Beowulf, Cædmon, Bede, the Chronicle, and the Middle English romances—justify themselves by providing material that might be difficult of access elsewhere. As we proceed, however, the hopelessness of giving an idea of literature or any profitable approach to literature through selections necessarily so brief and inadequate, becomes more apparent. To find, for instance, of Pope only a score of familiar couplets, of Burke only a single short selection, of Scott a passage from "The Bride of Lammermoor" and two or three brief selections from his poetry, parts only of "Ulysses" and "In Memoriam," and a single essay by Stevenson, makes us question whether such fragmentary material can awaken taste and judgment, or even intelligent interest, in the student. But, of course, Mr. Pace intended the book to be supplemented generously.

"The Writing of English" (Holt), by John Matthews Manly and Edith Rickert, is distinguished by clarity, exhaustiveness, and imagination. Its clarity is obviously the result of ripe experience in the field of teaching; nothing is taken for granted, and yet everything is given freshness by clear development and ample illustration. The book's thoroughness is particularly noticeable in the second part, which is devoted to technique, and in the Appendix, which covers such subjects as Note-taking, Punctuation, Spelling, Grammar, Idiom, and so forth. The third quality, imagination, is felt throughout in the authors' sympathy with the student's problems, and in a stimulating and resourceful approach to each new division of the subject. The Introduction is particularly happy in its tone of encouragement and its assumption of latent power and lively purpose in the student. After the Introduction come several detailed and scholarly chapters on technique, in treatment much more analytical than is usual in books of this sort; then follows an interesting division devoted to various types of writing. The exercises are varied and abundant—too abundant for any one class to cover, as the authors admit in the preface, but all the more likely to prove useful to the teacher who uses the book year after year with different classes.

The little edition of Scott's "Marmion" published by Charles E. Merrill Company has many points to recommend it, chief among them being its admirable restraint in the matter of Introduction and notes. Of the two hundred and ninety pages a scant twenty at the beginning and end give useful information, leaving the main field to Scott to impose on the boy or girl his spell of romance, excitement, and glamor. The mistake is so often made of swamping the pupil in material *about* the author that it is a relief to find here only notes on places and antiquarian matters somewhat difficult to find elsewhere, and a short description of the mediæval background, diversified by a few well-selected illustrations. This account might indeed have been made a little more vivid—it is marred occasionally by rather formal phrasing—but the information is, in general, of a sort to interest young readers and satisfy natural curiosities. The book is well printed and attractive in appearance.

It is hardly extravagant to say that the excellence of children's classics may be measured by the extent of their appeal to grown-ups. The father may well be as sensible to the charms of the gentle Alice of nursery fame as is his little daughter. By the same token, any boy or girl of high school age who can resist the flowing charm of Stevenson's "Inland Voyage" and "Travels With a Donkey" will be such a one as to remain forever blind to the grace of a canoe and cold to the seductions of a small, mouse-colored donkey. For practical purposes, Messrs. Allyn and Bacon's new edition of these two narratives, edited by Dr. James C. Bowman, is altogether adequate, presenting the text as a thing to be enjoyed, and containing a life of Stevenson, a good bibliography, and, for the most part, only such annotations as are necessary for the understanding of obscure historical allusions and of scraps of conversational French.

The twenty-two essays contained in Dr. Arthur Beatty's "Essays of Hazlitt" (Heath) have been selected with a special purpose in view—to illustrate the prose style of William Hazlitt and to furnish material for study by those who "are teaching or learning the difficult art of using the English tongue in written discourse." And for this purpose the choice is excellent. It is not a book for the ordinary student; but for one really interested in questions of style the essays provide a wealth of suggestion. Such a student would turn gratefully from the models of journalistic effectiveness usually presented for his imitation, to enjoy Hazlitt's rich discursiveness and amplitude, his subdued and mellow rhythms; and if the student found these essays beyond his imitation, he would at least write all the better for having enjoyed them.

According to the publisher's notice, the little "Webster's New Dictionary" (American Book Company) is designed especially for "stenographers and busy desk-workers for whom a larger dictionary is out of the question." It is amazing to find in a form so small and light so much useful information, including in addition to the 25,000 words in the vocabulary a condensed gazetteer of the world, with lists of foreign words and phrases and abbreviations. A special merit claimed for the book is its inclusion of new words, such as *barrage, Bolsheviki, Boche,* and

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slacker; but why not also *junker, complex* (as a noun), *chauvinism,* and *neurosis,* particularly as such comparatively rare words as *nescience* and *rudbeckia* find a place. But this is ungrateful carping; the little dictionary is a very useful book, its type is excellent—far clearer, in fact, than that of many larger and more pretentious books—and it is intelligently planned to meet a specific need.

In their collection of "Old English Poems" (Scott, Foresman), a difficult editorial task has been accomplished with decided success by Cosette Faust and Stith Thompson. Their aim has been to convert into modern English the best of the early poetic imaginings of our race, preserving meanwhile the metrical form and poetical content of the originals and making the least possible sacrifice of verbal accuracy. The result is one to inspire our gratitude. The rendering of such poems as "The Fight at Finnsburg," "The Wanderer," "The Seafarer," and "The Wife's Lament" revives the spirit of the originals as no class-room translation is able to do. The book should be of as much interest to the lover of poetry as to the student of literary history.

Dr. Samuel Thurber's edition of Shakespeare's "Julius Cæsar" (Allyn and Bacon) possesses all those exterior qualifications necessary to lure the reluctant student, together with a wealth of critical and explanatory material which, though not so accurate as present-day Shakespearean scholarship demands, will nevertheless be of considerable use to the teacher and to the occasional thoughtful student who is not dismayed by its proportions. Quotations from North's "Plutarch," a life of Shakespeare and a discussion of his age, and copious notes upon the text form the more valuable portions of the appendix, which in many ways might seem to be of more interest to the mature student than to a boy or girl approaching the play for the first time.

LATIN

One standing stumbling-block in the path of teachers of Latin has always been the absence of any satisfactory reading material for beginners. The difficulty arises not only from the unsuitability of classical writings for use in this connection, however much diluted and simplified, but from the fact that any modern substitute must, in its form and vocabulary, be adapted to serve as a preparation for reading the classics themselves. Various have been the proposals for overcoming this difficulty, and among the latest comes that contained in Mr. A. B. Reynolds's "Latin Reader" (Heath), which is original and not without plausibility. It consists, in brief, in taking the words, phrases, and constructions found in the classical authors which the student will first meet with, and using them to make stories about nature, geography, history, and even to construct interesting fiction. In carrying out his plan, the author has produced a "reader" which, we think, may very possibly prove to be an effective educational implement in skilled hands. The "reader" proper is followed by an indifferent grammar, the accidence being not very well arranged, and the syntax discursive and incomplete. We note that the inveterate nonsense about conditional sentences here persists—vague directions involving "simple conditions" and "contingent conditions"—the despair of the average student; and this in spite of the fact that Dean Bradley, years ago, enunciated the simple rule that "in conditional sentences the mood of the verb in the *si*-clause will depend, as a rule, on that of the verb in the main clause"; adding, most truly, "if this rule is observed, few mistakes will arise as to the mood of the Latin verb." The book closes with a satisfactory vocabulary.

Dr. John C. Rolfe's object in preparing "A Latin Reader for the Second Year" (Allyn and Bacon) is, we are told in the preface, to provide a course of reading for those who want a partial substitute for Cæsar's "Gallic War." It consists of a History of the Seven Kings, based, for the most part, on Livy and Eutropius; the "Viri Romae"; a Latin version of the story of the Argonauts; selections from Cæsar and Nepos, and a few fables. There are also English passages for translation into Latin, vocabularies both Latin-English and English-Latin, and a conventional and quite uninspiring grammar. It has always seemed to us that a Latin Syntax will necessarily be tolerable or deadly according as the examples chosen to illustrate the rules are well or ill selected. Here they consist almost entirely of scraps of Cæsar, and are as dull as ditchwater and utterly without literary appeal. In the matter of accidence we regret the vanishing of the old *memoria technicas* which enable us oldsters still to remember things that we should, without their aid, inevitably have forgotten. There was a famous one on the Latin genders in Dr. Kennedy's "Latin Primer." What schoolboy is at all certain about his Latin genders nowadays? For ourselves, we doubt if we should ever have learned to decline *domus* correctly without the help of the hexameter:

"Tolle *me, mu, mi, mis,* si declinare *domum* vis."

For the rest, the book is well made, and contains abundant illustrations of Roman armies and soldiers with their arms, camps, trenches, fortifications, and engines of war, for the most part well chosen and well reproduced.

Mr. C. E. Freeman contributes to the "Junior Latin Series" (Oxford University Press) an edition of the Sixth Book of the Æneid, complete with vocabulary, notes, and an Introduction. The latter includes, besides a life of the poet, an analysis of the first five books, and an exposition of the Virgilian hexameter, also a brief discussion of the possible identity of the golden bough plucked by Æneas on the shore of Lake Avernus with the golden bough of the priest of Nemi, which gives its title to Professor Frazer's book. As to what Virgil really meant his bough to be, the author is in doubt between the ordinary mistletoe (*viscum album*) and that species known as the *loranthus Europaeus.* He is inclined to decide in favor of the latter, which is, he says, "at any rate a true golden bough in autumn, while it is still on the tree." The vocabulary is fairly satisfactory; the notes are sufficient and not overdone. We are rather sorry to see that Mr. Freeman sets down the word *defixus,* in the expression *defixus oculos,* as a middle. There is no certainty that the middle ever existed in Latin, either in the form of what we now call deponent verbs or in such constructions as the above, which seems more naturally to fall in the same category as such locutions as *tremit artus,* in which there is no question of a middle, and which may be satisfactorily classified as involving Accusatives of Respect.

HISTORY

A proper and truthful history of the United States for schools is one of the great desiderata of the time, for there is not such a thing in existence. Messrs. Thwaites and Kendall's "History of the United States" (Houghton Mifflin) is merely another attempt at a history for boys and girls in the high school; and it is not a bad attempt. The difficulty with it, and with all similar books, is that its purpose is to teach young people to be good and loyal citizens. Of course everyone wishes every boy and girl to love his country. But this end is only to be attained by telling the plain unvarnished truth, and nearly all historians think that would defeat the purpose indicated. The true historian should picture men as they are, always presenting the human and the tragic side of wrong, as well as the frequently unprofitable outcome of doing right. Young people would then come to have a due appreciation of the meaning of the whole story, and perhaps become better citizens as a result. In the present volume the defense of the removal of the Acadians to distant lands does not remove the impression gained from Longfellow's poem. And the bent of the authors is evidenced in their explanation of the Declaration of Independence, which does not so much as mention the important military campaigns and events in the South during the winter and spring of 1775-76. These events were decisive factors in connection with the great Declaration, as must be evident to anyone who reads even the older account by Bancroft. The influence of the war just closing is evident in the three chapters devoted

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to the Civil War. It is still thought that military events must form a large part of school history. But that the fruits of the war were almost wholly lost does not for a moment occur to the writers of this book. Nothing shows this limitation better than the treatment of Andrew Johnson, which is wholly bad. And when we come to the disasters of Grant's two terms, not a discerning word is said. There is mention of the Tweed robberies in a footnote; but no mention of the equally bad Crédit Mobilier and the whiskey frauds. The faults of Messrs. Thwaites and Kendall's manual have been emphasized here because this is the time for us all to try to correct the old mischief of false history in the schools. It was false history that did much to wreck modern Germany, and with its fall the rest of us were involved in disaster.

Some six years ago Professor S. B. Harding's "Essentials in Mediæval and Modern History" was published, in a series of secondary textbooks prepared under the supervision of Professor A. B. Hart of Harvard University. With a view to incorporating a large amount of additional matter on social, industrial, and cultural subjects, and also in order to bring the story to date, the author has now brought out a "New Mediæval and Modern History" (American Book Company). The present volume represents a substantial re-working of the old one; and the presentation of recent developments, instead of being offered through a supplementary chapter, is made, as far as possible, in the logical places in the body of the narrative. There is, however, an added chapter on the progress of the world war to the spring of 1918. The scholarship of this book is of a high order, and the style is straightforward and clear. The subject matter and method of treatment suggest, however, that the volume may be found to be at least as well adapted for use in elementary college courses as in the secondary school. The maps are unsurpassed in books of this kind, and the remaining "apparatus"—suggestive topics, reference lists, genealogical tables, and pictures that really illustrate—is very satisfactory.

Mr. Roscoe L. Ashley's "Modern European Civilization" (Macmillan) completes a well-known series of secondary textbooks designed for a two-year course in European history. The book has the same characteristics of workmanship as its predecessors: logical arrangement, clearness, accuracy, and freedom from bias. The period covered is from 1648 to the present day; but as much space is given to the past fifty years as to the two centuries preceding. In the nature of the case, the treatment takes the form of a narrative. Great movements, however, are stressed, and minor events, personalities, and changes are introduced sparingly. The emphasis throughout is, too, on social and economic developments and conditions, justifying the use of the term "civilization" in the title. There is probably no secondary textbook on modern European history that so continuously and successfully links up the important institutions of Europe today with their historical antecedents. The numerous maps and reference lists are adequate.

POLITICAL SCIENCE

The war has wrought great changes in the political institutions of all the greater European countries, so much so that the textbooks of five years ago are of scant value to the student of comparative government today. Germany, Austro-Hungary, and Russia must now have entirely new chapters, while all that has been written concerning the governments of England, France, and Italy must be considerably revised. Professors Frederic A. Ogg and Charles A. Beard, the authors of "National Governments and the World War" (Macmillan), need offer no apology, therefore, for presenting us with a study of governmental evolution during the war. They may rest assured that their book will be of service to those teachers of political science who are trying to keep their students informed as to the world's mighty problems of governmental reconstruction. It will prove of value, indeed, to every serious student of war history, for the great struggle of the last few years was fundamentally a conflict between two irreconcilable schemes of human government. And the ultimate issue was not so much a triumph of numbers or resources or of sea-power, but of free government over false. In measuring the extent and the permanence of the victory, that fact should not be lost to view. The authors divide their book into four parts. The first contains a general description of national government in the United States, with emphasis upon the political developments of the last two years. The extent of the war powers exercised by Congress and by the President is clearly set forth. The various new agencies of war administration, such as the War Industries Board, the Emergency Fleet Corporation, and the Bureau of War Risk Insurance, are described. The chapter on "Government in War Time" is admirable both in substance and arrangement. It brings together many things which the student would otherwise have to search for in a wide variety of places. The second part of the volume describes the governments of the allied European nations. England gets the lion's share of attention, which is quite appropriate in view of the many changes made in her political organization since the war began. The suffrage has been widened; the cabinet system has been overhauled; political parties have been turned topsy-turvy; and the Irish question has entered a new phase. These changes are surveyed, and their significance fully explained. By contrast, it is interesting to find that the political institutions of France and Italy, despite the stress which the war imposed upon them, have undergone no such transformation, although the great struggle has left its visible imprint upon them at many points. As for the Teutonic empires, the authors realize, of course, that the time for a survey of their new governments has not yet come. But the spirit and faults of the old order are clearly and sanely set forth, and a forecast of their future development, as far as this can safely be ventured upon, is presented. The concluding portion of the book contains two chapters which deal with the problems of political reconstruction on both sides of the Atlantic. The discussion of this theme is interesting and sound enough as far as it goes; but it is wholly inadequate. What should have been the centre and soul of the book is relegated to a place on the outskirts, as though it were an afterthought. The authors might well have given us far more from their joint stock of ideas on this timely subject of reconstruction. Well-trained and versatile hands have put the book together, as its general workmanship discloses. Yet it bears in spots the earmarks of emergency production. With a little more time at their disposal, the authors could have done more ample justice both to themselves and to their readers.

The student of American political institutions will look in vain for a more useful single volume than "The Government of the United States" (Macmillan), by Professor William Bennett Munro of Harvard University. The book has evidently been written with the needs of the college undergraduate in mind, and its contents have been selected for the purpose of answering his questions. But the general reader will also find here a convenient summary of the best thought on our political evolution. It may be a subject of regret that the author seems ready to defend senatorial confirmation of executive appointments. Some teachers will certainly be sorry to find so few comparative references to the governments of other countries. The author holds the scales even between the supporters and the opponents of the checks and balances which the influence of Montesquieu imbedded in our system. This is doubtless the correct attitude for the scholar in a matter yet undetermined; but one finds it difficult to believe that Mr. Munro as a teacher should not throw more of the weight of his authority against a defect in our Government which can be removed only through sound and forceful teaching. On the budget system, ballot reform in the direction of brevity and an opportunity to express preferences, and proportional representation, the author speaks out clearly for reforms against which no really valid argument has been discovered even by the conservative who opposes every step forward in the fear that some hidden danger may be

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encountered. The most important merit of the book, however, as an instrument of education and enlightenment is its constructive optimism, its clearly-reasoned confidence that democracy is the hope of the future, and that democracy's weaknesses, which are many, are surmountable.

The inquirer after political facts upon which to base a definition of democracy will find them admirably stated in "Democracy versus Autocracy" (Heath), by Professor Karl Frederick Geiser of Oberlin College. The author calls his little book a comparative study of governments in the world war, and he has selected information about the governments of England, France, Italy, Germany, Austria-Hungary, Belgium, and Brazil for the purpose of giving definite connotation to such terms as democracy, autocracy, responsible government, self-determination, and the like. These expressions are now bandied about by numberless persons who have no knowledge of their meaning or of the conditions to which they relate, and Mr. Geiser has done a real service in supplying in so handy a form enough facts to give reality to our discussion if we will but read what he has to say. We speak, for example, of the South American countries and their backward political condition, knowing little more about them than do the young salesmen who study Spanish preparatory to setting up business in Brazil. This compact little book was written to supplement the lectures given to the Student Army Training Corps.

Among the books hastily prepared for the Student Army Training Corps is Mr. Edward Elliott's revision of President Woodrow Wilson's "The State" (Heath). In preparing this special edition, the editor has omitted the chapters on Greece, Norway and Sweden, and Rome; he has added brief chapters on Belgium, Bulgaria, Greece, Italy, Japan, Rumania, Russia, Serbia and Turkey; and he has rearranged the order of the chapters. The wish of the publishers to make this book quickly available for its special purpose may justify the publication of so hasty a revision. No other work, with the possible exception of Ogg's "The Governments of Europe," contains in one volume the facts of political history and organization which it was desirable to place in the hands of the Student Army Training Corps. President Wilson's book was badly in need of being brought up to date; but we hope this hasty revision, published under the stimulus of a temporary and special need, will be allowed to disappear and a fuller and permanent edition take its place.

MISCELLANEOUS

In "The Real Business of Living" (Holt), Professor James H. Tufts has written a book without reading which no American child should be allowed to graduate from high school. We have been learning to lay increasing emphasis upon the need of education in citizenship. It has been apparent for a long time that the old "grammar school" tradition in education—working out as instruction in the three R's in the elementary common school—was hopelessly inadequate to the necessities of life in a democratic community. Since the ruling class, with its specialized class-education, is passing away with other types of special privilege, and government is becoming the prerogative and responsibility of all members of the commonwealth, it is plainly imperative that common education shall embrace a discipline which will fit all of us for our share in political and civic responsibility. Many experiments—more or less successful—have been made in the provision of curricula and textbooks to meet this need; but as far as our knowledge of the literature goes, we are free to confess that Mr. Tufts's work outdistances the rest by a considerable space. For one thing, it is thorough. It begins, as it were, with "life's minute beginnings" in the cave and the lake dwelling; it takes us through the stages by which society attained to its present complexity, and finishes up with a helpful survey of the still unsolved problems of the American democracy. It treats of capital and labor, fair competition and unfair, city life and country life; and, indeed, there is no aspect of our common life which is not helpfully touched upon. Moreover, the book is fair and judicial in its treatment of the subject-matter. Naturally, it has to deal with matters which are of a very controversial kind; and while Mr. Tufts is no more able than the rest of us to veil his sympathies, his handling of these things never departs from the path of strict equity. The temper is one of unyielding good-will throughout. And for still another thing, the book is simple. It need embarrass the intelligence of no adolescent boy or girl; and it has the additional merit of being interesting and readable.

An earnest attempt to help the mother and teacher in the education of the child is Mrs. Kate Upson Clark's "Teaching the Child Patriotism" (Page Company). The viewpoint is decidedly debatable, as the book was written in war-time mood. Mrs. Clark feels that "we must still sing to our children the glories of war," which "has its noble and uplifting side," and her aim is to make children "fervid patriots." But whereas too many teachers seem to think the demands of patriotism have been met when the flag has been saluted, and "The Star-Spangled Banner" has been sung (or recited with gestures), Mrs. Clark points out the relations between patriotism and history, health, manners, morals, and religion. She lays wise emphasis on the importance of work, and calls attention to the need of fundamental instruction in politics and the meaning of democracy. Yet for all her desire to be of use, and for all her well-chosen quotations, she lays but insecure stepping stones. A patriotism which begins and ends at home, and which regards the rest of the world as "outsiders," is an old-fashioned equipment for children starting out into the world today.

Americanization rather than patriotism is the motive of Constance D'Arcy Mackay's "Patriotic Drama in Your Town" (Holt), which the author describes as a manual of dramatic suggestion. "Your Town" must first be "unified" with a pageant, after which it must face the prospect of "at least six one-act patriotic plays" for the community, three one-act patriotic plays for high schools, and three one-act patriotic plays for grade schools. Yet Miss Mackay admits that "an astonishingly small amount of American Historical Drama is available; the writing of it lies in the future." Miss Mackay is impressed, however, by the "tremendous Renaissance of patriotic drama that is going on at present." It seems that Americanization must always begin with "Hiawatha"—perhaps because the Indians were the first victims of Americanization, and the drama remains our last possibility of exploiting them. Among the lists of available plays, interesting mention is made of Clyde Fitch's "Nathan Hale": "It must be emphasized in this play that the British are under the dominion of a German King." One excellent piece of advice may well be taken from the book: "Do not be afraid of simplicity"; and the pageant addict will rejoice to learn that "Moderate priced Greek pillars may be had from 2155 Elston Avenue, Chicago."

A textbook which makes no exaggerated claims, and is none the worse for that, is John Henry Walsh's "Business Arithmetic" (Gregg). While illustrating the application of arithmetical processes to typical phases of business, the underlying principles are not lost sight of. The clerical tasks likely to confront boys and girls upon their entrance into the business world, and various calculations and computations made in the manner employed by business men, occupy two sections; while other sections are devoted to the problems of the consumer, to those of the farmer, taken as the typical producer, and to the difficulties involved in getting goods from the producer to the consumer. There is also a good section on banking and money.

Dr. Edgar N. Transeau, the author of "Science of Plant Life" (World Book Company), believes that high school work in botany should serve as a basis for agriculture, horticulture, and forestry, and with this ambitious ideal he has written this textbook. His fundamental aim is to give the pupil an understanding of how a plant lives and is affected by its environment. The author has done his work thoroughly and conscientiously. Seldom has the reviewer seen a volume which shows such balance in covering so wide a field. The illustrations are deserving of particular commendation.

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